Augustan and Julio-Claudian Athens

A NEW EPIGRAPHY
AND PROSOPOGRAPHY

GEOFFREY C.R. SCHMALZ

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A New Epigraphy and Prosopography

By

Geoffrey C.R. Schmalz

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"it is rather the stones which make manifest the dignity and greatness of Hellas"

(Dio Chrysostom 31.159–160)

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BIBLIOGRAPHICAL ABBREVIATIONS

The name-date system of referencing books and articles is used throughout this book. Given here are the abbreviations used for the standard epigraphical *corpora*, reference works, and final archaeological publications; largely adopted from the conventions used in the *Supplementum Epigraphicum Graecum*. Also included are the details of various publications that have assumed the status of primary sources (e.g., the collected works of Louis Robert). Since a wide variety of archaeological, epigraphical, historical, and philological periodicals are referenced, their abbreviations are listed separately for the sake of convenience; these generally follow the conventions in the *SEG* and those of Liddell and Scott, *A Greek-English Lexicon* (9th edn., and Supplements).

Books

AE	*Année Épigraphique*
Agora III	R.E. Wycherley, *The Athenian Agora*, III. *Literary and Epigraphic Testimonia* (Princeton 1957)
Agora XV	B.D. Benjamin and J.S. Traill, *The Athenian Agora*, XV. *The Athenian Councilors* (Princeton 1974)
Agora XVI	A.G. Woodhead, *The Athenian Agora*, XVI. *Inscriptions: The Decrees* (Princeton 1997)
Agora I	Agora Excavations Inventory
AM	Akropolis Museum Inventory
ANRW	H. Temporini, W. Haase (eds.), *Aufstieg und Niedergang der römischen Welt. Geschichte und Kultur Roms im Spiegel der neueren Forschung* (Berlin–New York 1972→)
Davies, *APF*	J.K. Davies, *Athenian Propertied Families, 600–300 B.C.* (Oxford 1971)
APMA	*Ἀρχεῖο τῶν Μνημείων τῶν Ἀθηνῶν καὶ τῆς Ἀττικῆς* I–III, B.C. Petrakos, et al. eds. (Athens 1992, 1993, 1998)
BE	*Bulletin Épigraphique* in *Revue des Études Grecques*
BEFAR	Bibliothèque des Écoles Françaises d'Athènes et de Rome
CD	G. Daux, *Chronologie Delphique* (*Fouilles de Delphes*, III. Suppl., Paris 1943)

CIA	*Corpus Inscriptionum Atticarum*, eds. A. Kirchhoff et al. (Berlin 1873→). Vol. III, *Inscriptiones Atticae aetatis Romanae*, ed. W. Dittenberger, Part I (1878), Part II (1882)
CIG	*Corpus Inscriptionum Graecarum*, eds. A. Boeckh, J. Franz et al., 4 vols (Berlin 1825–1877)
Corinth 8.1	*Corinth*, VIII.1, *Greek Inscriptions, 1896–1927*, ed. B.D. Meritt (Cambridge Mass. 1931)
Corinth 8.2	*Corinth*, VIII.2, *Latin Inscriptions*, ed. A. Brown West (Cambridge Mass. 1931)
Corinth 8.3	*Corinth*, VIII.3, *The Inscriptions 1926–1950*, ed. J.H. Kent (Princeton 1966)
E&J	V. Ehrenberg and A.H.M. Jones (eds.), *Documents Illustrating the Reigns of Augustus and Tiberius* (2nd edn., 1976)
Eleusis I	Eleusis Museum Inventory
EM	Epigraphical Museum Inventory
EPRO	*Études préliminaires aux religions orientales dans l'empire romain* (Leiden)
F. Delphes	*Fouilles de Delphes*, eds. Th. Homolle et al. (Paris 1909→)
FGrHist	F. Jacoby, *Die Fragmente der griechischen Historiker* (Berlin 1923→)
F. Xanthos	*Fouilles de Xanthos VII. Inscriptions d'époque impériale du Létôon*, ed. A. Balland (Paris)
GHI^{2}	*A Selection of Greek Historical Inscriptions to the End of the Fifth Century B.C.*. R. Meiggs and D.M. Lewis (Oxford 1969; revised edn., 1988)
Hellenica	L. Robert, *Hellenica. Recueil d'épigraphie de numismatique et d'antiquités grecques*, 13 vols. (Limoges & Paris 1940–1965)
I. Délos	*Inscriptions de Délos*, eds. A. Plassart, J. Coupry, F. Durrbach, P. Roussel and M. Launey, 7 vols. (Paris 1926–1972)
I. Ephesos	*Die Inschriften von Ephesos*, eds. H. Wankel, R. Merkelbach et al., 7 vols. (IGSK Band 11–17; Bonn 1979–1981)
I. Epidauros	*Inschriften aus dem Asklepieion von Epidauros*, ed. W. Peek (Philologische-historische Klasse 60.2, Berlin 1969)
IG	*Inscriptiones Graecae* (Berlin 1873–1939)
IGR	*Inscriptiones Graecae ad res Romanas pertinentes* (Paris 1911–1927)
IGSK	*Inschriften griechischer Städte aus Kleinasien* (Bonn 1972→)
ILS	*Inscriptiones Latinae Selectae*, ed. H. Dessau, 3 vols. (Berlin 1892–1916)
I. Lampsakos	P. Frisch, *Die Inschriften von Lampsakos* (IGSK Band 6, Bonn 1978)
I. Mylasa	*Die Inschriften von Mylasa*, I. *Inschriften der Stadt*, ed. W. Blümel (IGSK Band 34, Bonn 1988)
IvO	*Inschriften von Olympia*, eds. W. Dittenberger and K. Purgold (*Olympia* 5, Berlin 1896)
LPGN II	M.J. Osborne, S.G. Byrne, *A Lexicon of Greek Personal Names*. Vol. 2, *Attica* (Oxford 1994)
LSJ^{9}	*Greek-English Lexicon*, eds. H.G. Liddell, R. Scott, & H.S. Jones (Oxford 1968)

Maiuri, *NS*	A. Maiuri ed., *Nuova silloge epigrafica di Rodi e Cos* (Florence 1925)
MAMA	*Monumenta Asiae Minores Antiqua*, I–X (London 1928–1993)
Moretti	L. Moretti, *Iscrizioni agonistiche greche* (Rome 1953)
NPA	J. Sundwall, *Nachträge zur Prosopographia Attica* (Helsingfors 1910)
OGIS	*Orientis Graecae Inscriptiones Selectae*, ed. W. Dittenberger, 2 vols. (Leipzig 1903–1905)
OMS	L. Robert, *Opera Minora Selecta. Épigraphie et antiquités grecques*, I–VII (Amsterdam 1969–1990)
PA	*Prosopographia Attica*, ed. J. Kirchner, 2 vols. (Berlin 1901–1903)
PAA	*Persons of Ancient Athens*, ed. J.S. Traill (Toronto)
PIR²	*Prosopographia Imperii Romani²*, eds. E. Groag, A. Stein, Peterson, I–V(3) (A–O) (Berlin 1933→); [*PIR¹* (P–Z) eds. E. Klebs, H. Dessau, P. von Rohden (Berlin 1897)]
PMFIA	Papers and Monographs of the Finish Institute at Athens (Helsinki)
RE	A.F. Pauly, G. Wissowa, W. Kroll et al., *Real-Encylopädie der classischen Altertumswissenschaft*, 84 vols. (Stuttgart 1894–1980)
SIA I	A.N. Oikonomides ed., *Inscriptiones Atticae: Supplementum Inscriptionum Atticarum* I. *Inscriptiones Graecae IG I², II/III² Paraleipomena et Addenda* (Ares Press, Chicago 1976)
SEG	*Supplementum Epigraphicum Graecum*, eds. J.J.E. Hondius, A.G. Woodward, 1–25 (Leiden 1923–1971); eds. H.W. Pleket and R.S. Stroud 26–27 (Alphen 1979–1980), 28- (Amsterdam 1982→)
Sherk I	R. Sherk, *Roman Documents from the Greek East. Senatus Consulta and Epistulae to the Age of Augustus* (Baltimore 1969)
Sherk II	R. Sherk, *The Roman Empire: Augustus to Hadrian.* Translated Documents of Greece and Rome 6 (Cambridge 1989)
Smallwood	E.M. Smallwood, *Documents Illustrating the Principates of Gaius, Claudius, and Nero* (Cambridge 1967)
Syll.³	*Sylloge Inscriptionum Graecarum*, ed. W. Dittenberger, 4 vols (3rd edn., Leipzig 1915–1924)
Syme, *RP*	*Roman Papers* 1–2, ed. E. Badian (Oxford 1979); *Roman Papers* 3, ed. A.R. Birley (Oxford 1984)

Periodicals

AAA	*Ἀρχαιολογικὰ Ἀνάλεκτα ἐξ Ἀθηνῶν* (*Archaiologika Analekta ex Athenon*)
AC	*L'Antiquité classique*
AJA	*American Journal of Archaeology*
AJP	*American Journal of Philology*
AncW	*Ancient World*
ArchAnz	*Archäologischer Anzeiger* (*JdI*)

ArchDelt	*Ἀρχαιολογικὸν Δέλτιον*
ArchEphem	*Ἀρχαιολογικὴ Ἐφημερίς*
Arctos	*Arctos. Acta philologica Fennica* (New Series)
ASAA	*Annuario della (Reg.) Scuola Archeologica di Atene*
AthMitt	*Mitteilungen des Deutschen Archäologischen Instituts, Athenische Abteilung*
BCH	*Bulletin de Correspondance Hellénique*
BICS	*Bulletin of the Institute of Classical Studies*
BSA	*Annual of the British School at Athens*
Chiron	*Chiron. Mitteilungen der Kommission für alte Geschichte und Epigraphik des Deutschen Archäologischen Institut*
CJ	*Classical Journal*
CP	*Classical Philology*
CQ	*Classical Quarterly*
GRBS	*Greek, Roman, and Byzantine Studies*
Hesp.	*Hesperia* (American School of Classical Studies in Athens)
Historia	*Historia. Zeitschrift für alte Geschichte*
HSCP	*Harvard Studies in Classical Philology*
IstMitt	*Mitteilungen des Deutschen Archäologischen Instituts, Instanbuler Abteilung*
JRS	*Journal of Roman Studies*
JdI	*Jahrbuch des Deutschen Archäologischen Instituts*
LCM	*Liverpool Classical Monthly*
ÖJh	*Jahreschefte des Österreichischen Archäologischen Instituts in Wien*
Ostraka	*Ostraka. Rivista di antichità* (University of Naples)
PCPS	*Proceedings of the Cambridge Philological Society*
PAE	*Πρακτικὰ τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἐταιρείας*
Phoenix	*Phoenix. Journal of the Ontario Classical Association of Canada* (Classical Association of Canada)
RA	*Revue archéologique*
REA	*Revue des études anciennes*
REG	*Revue des études grecque*
RhMus	*Rheinisches Museum für Philologie*
RivFil	*Rivista di filologia e d'istruzione classica*
TAPA	*Transactions of the American Philological Association*
TAPS	*Transactions of the American Philosophical Society*
ZPE	*Zeitschrift für Papyrologie und Epigraphik*

INTRODUCTION

General Considerations

This study serves as an epigraphical and historical reference work, in two parts. The Epigraphical Catalogue (Part I) represents both a companion and supplement to the Attic *corpus* of the outdated *Inscriptiones Graecae* (*Minor Editio*) as it pertains to the Augustan and Julio-Claudian period. The epigraphical entries represent inscriptions published or restudied after the completion of the Corpus (as the *IG* will be referred to), as well as Corpus texts for which a new examination is justified. A full review of previous scholarship is provided as commentary for each entry; and, wherever possible, new analysis is offered, based on chronological, historical or prosopographical considerations. The Prosopographical Catalogue (Part II) offers an updated prosopography of the period as it relates to the material of the Epigraphical Catalogue, listing and discussing the major individuals (office-holders and priests) and families of the period.[1] An appendix provides a chronological list of the period's major office-holders, liturgists, and priesthoods.

Initiated in more modest form as a series of appendices and notes for a narrative book on early Roman Athens, *Athens after Actium: A Cultural Landscape between Hellenism and Rome, 31 B.C. – A.D. 68* (in preparation), that limited format was soon overwhelmed by the tremendous growth in the city's epigraphical record (and attendant scholarship) that has taken place since Johannes Kirchner's publication of the second edition of the Corpus. In the subsequent seventy years there has of course been the extensive excavation of the Classical Agora and the steady salvage work of the Greek Archaeological Service. The resulting scholarship has largely been in the primary nature of epigraphical reports on new

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[1] In its limited scope, thus an update of both J. Kirchner, *Prosopographia Attica* (Berlin 1901–1903); & J. Sundwall, *Nachträge zur Prosopographia Attica* (Berlin 1909–1910). Reference is also given to the relevant entries in M.J. Osborne & S.G. Byrne, *A Lexicon of Greek Personal Names*. Vol. 2, *Attica* (Oxford 1994).

inscriptions (*principio editiones*) and the revision of inscriptions published in the Corpus—from the Agora, in the journal *Hesperia*; elsewhere, in the Greek chronicles *Archaiologika Analekta ex Athenon*, *Ἀρχαιολογικὸν Δέλτιον*, and *Ἀρχαιολογικὴ Ἐφημερίς*;[2] and various specialized studies, particularly in regard to classification, chronology, and prosopography. The period under study is naturally better attested epigraphically than hitherto, while certain categories of inscriptions (particularly those of large format, such as decrees and other public documents) as well as historical eras (especially the period between the reigns of Augustus and Claudius) are now more fully preserved and represented.

Over the past several decades certain classes of inscriptions have received monographic and diachronic treatment, most notably the city's prytany documents and public decrees (published respectively as *Agora XV* and *XVI*); and the epigraphical record of two ancient sites, the City Asklepieion and the sanctuary of Demeter and Kore at Eleusis, have received special attention.[3] In terms of formal historical study, Augustan and Julio-Claudian Athens nonetheless remains a neglected period, at least in comparison with the later Roman city, from the time of Hadrian onwards.[4] Recent conferences on the Roman East, and one on Roman Athens,[5] have utilized the expanded epigraphical record of Athens under the early empire in thematic and topical fashion to reevaluate such aspects of civic and cultural life as Romanization and the Athenian imperial cult. Yet the only comprehensive historical studies of the period's epigraphy remain those of Paul Graindor, which were published well before the Second World War (and only just as the Athenian Agora was being discovered): the magisterial works *Athènes sous Auguste* and *Athènes de Tibère à Trajan*, which remain an indespensible resource. Many issues regarding restoration, chronology, context, and prosopography now stand in need of significant revision and new analysis; and while these may often appear as rather parochial or specialist in dimen-

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[2] For the epigraphy from the Athenian Agora excavations, a great debt is owed above all to the decades-long studies by B.D. Meritt, as well as to D.J. Geagan; from elsewhere in Athens, including the Epigraphical Museum, a similar debt is owed to (among others) D. Peppa-Delmouzou and M.T. Mitsos (past directors of the Epigraphical Museum), and to the many prosopographical studies by E. Kapetanopoulos.

[3] Respectively, in Aleshire (1989) & (1991); and in Clinton (2005), & previously (1971) & (1974). Also, the ancient deme of Rhamnous: in Petrakos (1999) II.

[4] For which we have the works of Simone Follet (and others); particularly Follet (1976).

[5] Published in M. Hoff & S.I. Rotroff (eds.) (1997).

sion, they often hold important implications for larger areas of concern, such as the character and experience of Greek society and culture under Roman rule and, from the Roman side, the interaction of the imperial and ruling elite with a city that was still regarded as the center of Hellenism. A new epigraphical perspective on the historical and cultural landscape of Augustan and Julio-Claudian Athens, formally and systematically explored, is therefore long overdue.

Technical Considerations

As for the content and nature of the present work, the Epigraphical Catalogue accounts for a total of some 300 inscriptions, representing over sixty 'post-Corpus' inscriptions (mostly from the Agora) and more than 200 inscriptions that have been revised previously from the Corpus (due to new joins, dates, classification) and/or are further revised here. As for the inscriptions that remain unaltered from the Corpus, extensive reference is made to them among the appropriate entries of the catalogue (as also, epigraphical *comparanda* from elsewhere in Greece and from Asia Minor).

In order to facilitate referencing, the catalogue's general format is modeled on that of the Corpus itself, with its division into categorical sections and chronological arrangement therein (with section headings translated or transliterated from the original Latin). Due to the large number of inscriptions that have been or are herein re-dated, the reader will find that the Corpus numbers are often no longer in their original sequence (as given in the Epigraphical Concordance 'A'). Otherwise, in only two instances has the Corpus arrangement been modified. First, the section "Dedications to Roman Emperors and the Imperial Family" is arranged strictly in chronological order, rather than by personage (so that, for example, inscriptions relating to Tiberius both as 'Caesar' and emperor are accounted for together, while those concerned with the long-lived empress Livia are presented according to their date, rather than together under 'Livia'). Secondly, the Corpus section on dedications to Athenian officials and priests is divided into those two (generally) distinct categories. Two other entry-conventions have been devised for the Epigraphical Catalogue: for inscriptions that have been reclassified, reference is given to them within their original Corpus section and sequence, with their original reference-number in the margin (in place of a new catalogue number), and direction given

as to which section (and entry) they have been moved (and why); in the several cases where an inscription has been re-dated to before or after the period under study, they are given with their Corpus number placed within parenthesis.

The entries for 'new' inscriptions are led first by reference to their published entries in the annual epigraphical *corpora*. Wherever possible, the *Supplementum Epigraphicum Graecum* is referenced first, since that corpus generally represents the most complete and consistently full report of new inscriptions and epigraphical studies. All relevant references to the other major *corpora*, such the *Année Épigraphique* and the *Bulletin Épigraphique*, are also provided under the *Editions* field (see immediately below), except in the several instances where they represent the principal reference. In regard to inscriptions from the Agora, particularly the civic decrees and prytany records, the relevant publication volumes of the American Excavations (especially *Agora XV* and *Agora XVI*) are also sourced. In the absence of such categorical notices or monographic publications, the relevant periodical report (often an inscription's *princeps editio*) is referenced instead. A full concordance of all such references is provided at the end of the monograph (in Concordances B–E). For each catalogue entry a title-heading follows the epigraphical reference, providing a ready characterization of the inscription in terms of its character, date, and point of context.

Entries feature three documentary fields: *Edition(s)*, where all published editions and analyses of the inscription are referenced; *Commentary*, which provides a summary of published accounts of the inscription; and *New Analysis*, which represents this author's own epigraphical treatment of the inscription, together with chronological, historical, and prosopographical analysis (in cases of building or other monumental dedications, architectural or structural issues are also considered). In instances where the text of a new (or newly revised) inscription is not presented in the annual epigraphical *corpora*, one is provided under *Editions*. The many Corpus inscriptions that receive a new treatment here often simply feature the *New Analysis* field. When the text of such an inscription is revised, it is presented under the *Edition(s)* field, with revisions in bold; in the case of longer inscriptions or more incidental revisions, such changes are given within the text of the *New Analysis* field. Wherever necessary, entries are cross-listed in the *New Analysis* field.

The Prosopographical Catalogue requires less of an introduction. The format employed here—name/demotic/patronymic • (secondary)

references • (epigraphical) *testimonia* (with epigraphical note where necessary) • status (gennetic background and career details) • family—is essentially adopted (with debt acknowledged) from Sarah Aleshire's *Asklepios at Athens* (Amsterdam 1991); but with the inclusion of family *stemmata* within the prosopographical entry, wherever a family's genealogy is newly revised. All of the most significant Athenians (men and women both) that are treated within the Epigraphical Catalogue are included in the Prosopographical Catalogue.

Finally, this monograph offers an appendix listing chronologically all the major officials (archons and hoplites generals) and priests/priestesses (life-long tenures) of Augustan and Julio-Claudian Athens. In addition to its convenience, the appendix represents a tabulated summary of the many revisions made in the two catalogues to the chronology and prosopography of the period's archonships, hoplite generalships, and priesthoods. A complete set of indices is provided at the end, divided into various prosopographical and topical sections, and also including an index for the epigraphical *comparanda* employed.

PART ONE

THE EPIGRAPHICAL CATALOGUE

(1) *SEG* 47 (1997) no. 196B

Price Edict: Peiraeius, from the archonship of Pammenes (II) of Marathon, with Aischylos (son of Aischylos) of Hermos as *agoranomos* (in ll. 3–4); early Augustan, ca. 25 B.C.

Edition(s): from *pr. ed.* in *ArchDelt* 36 B (1981) [1988] 41–44; studied in Steinhauer (1994) 54–55.

Commentary: 1) as reported in the *SEG*, the inscription, which was found likely near to the ancient market of Peiraieus, consists of two price-lists ('A' & 'B') of differing dates and inscribed on the adjacent faces of the same marble *stele*; with 'B' dated eponymously (ll. 1–4) to the archonship of Pammenes of Marathon, with Aischylos of Hermos as *agoranomos*. 2) both inscriptions, which may be close in date or decades apart (prices listed in 'A' are 10–15 % higher than in 'B'), are fully analyzed by Steinhauer (pp. 57–68); they evidently served to standardize or stabilize commodity prices (for cuts of meat), and perhaps also to facilitate sales taxes. 3) the archon is generally identified as the Augustan official and priest of Roma and Augustus, Pammenes (II) of Marathon (rather than his homonymous grandfather, the archon of 83/82 B.C.); as most fully argued in Follet (2000), with date between 35/34 and 18/17 B.C.

New Analysis: 1) Follet's general date should be refined to the mid-20s B.C., since the hoplite generalship of Pammenes can be dated to ca. 19/18 B.C. (recorded in *IG* II^2 3173; as treated below under entry no. 103). 2) Pammenes' active interest in the commercial affairs of Athens is evident from the honorific statue *IG* II^2 3493, awarded to him by the city's merchants for his service as *agoronomos*, probably just a few years before this edict. 3) the homonymous father of the *agoranomos* Aischylos should be the official recorded ca. 42–40 B.C. in *I. Délos* 2632 l. 15 (= *LGPN* II Αἰσχύλος no. 23).[1]

[1]Not the *agoranomos* himself; as asserted in E. Perrin, in *La Lettre de Pallas* 4 (1996) 13 no. 5.

IG II² 1025 + 1040

Civic Decree: for *ephebeia* of 20 B.C., from the archonship of Apolexis (II) of Oion, son of Apellikon; with join and newly revised date.

Commentary: treated below as entry for *IG* II² 1040 (no. 3).

(2) *IG* II² 1035

Civic Decree: for the restoration of Attic shrines and public properties; from the hoplite generalship of Metrodoros of Phyle, ca. 10/9–2/1 B.C.

Edition(s): revised text, with Augustan date, in *SEG* 26 (1976) no. 121; from Culley (1975). For subsequent restorations, see especially *SEG* 33 (1983) no. 136.

Commentary: an Augustan date for *IG* II² 1035 remains the most conventional, though circumstantial, as dated (end of the 1st c. B.C.) in Graindor (1927a). In his edition of the decree Culley argues for a date of ca. 10/9–2/1 B.C. ([1975] 217–221). Such a date is accepted most recently in Geagan (1997) 30 n. 41; & also Hotz (2006) 284. A post-Sullan date is proposed in von Freedon (1983) 157–160, on a tenuous relationship to the remodelling of the so-called Tower of the Winds. In Kapetanopoulos (1981) 222–225 a Claudian date is argued, in connection with a putative later chronology for the career of G. Julius Nicanor and his Salamis benefaction (previously, an even later date in [1976] 375–377); followed in Shear Jr. (1981) 265–267. Cf. also Habicht (1996) 85. Much of the bibliography on the date of the decree can be found in the notices in *SEG* 31 (1981) no. 107 & 33 (1983) no. 136.

New Anaylsis: 1) the decree can now be shown to be mid-Augustan in date; the cultural and historical context of the decree is fully analyzed in Schmalz (2008). The patronymic for the decree's archon *basileus* Mantias—Μαντίου [- - - Μαραθωνίου] (ll. 12–13)—is to be restored as [Δωσιθέου]; and identified with the early Augustan *basileus* and Kerykid priest Dositheos of Marathon (known respectively from *IG* II² 1727 + *ArchEphem* [1968] 177–178 no. 1, see entry no. 15; & from *SEG* 30 [1980] no. 93 ll. 15–18 [= entry no. 6 below]).[1] *Contra* [Κλεομένους] in Culley (1975) 219–220, actually the grandfather of the *basileus*; given after Kirchner's incomplete stemma of the family under *IG* II² 3488, with generation gap between Kleomenes I and Mantias II (reflected in *PA* no. 9668, Μαντίας II). A mid-Augustan date for Mantias would also be appropriate since he is recorded as the father of a late Augustan

or early Tiberian *thesmothetes*, Kleomenes II (*s.v.*). 2) as for the lost name of the eponymous archon (cf. Oliver [1942a] 83), the Corpus restoration of [Ly]komedes ([Λυ]κομήδους) is not accepted in Culley's new edition; and that name is rarely attested for the Roman period.[2] The only other appropriate name known to Athenian prosopography is Νικομήδης, which is attested for the period in the family Nikomedes of Oion, prominent in the affairs of the tribe Leontis of ca. 20–10 B.C. (senior Nikomedes in *IG* II² 2461 l. 24 & 2462 l. 7); permitting the alternate genitive (as adopted by Kirchner in the Corpus),[3] the archon of the restoration decree can be restored as [Νι]κομήδους, with possible identification with the senior Nikomedes of Oion (the deme certainly produced many of the most prominent individuals and public officials of the period).

[1]The filiation is tentatively presented in *LPGN* II, Μαντίας (5): with this Mantias as the son of Δωσίθεος (11) and Μαντίας (3) of *IG* II² 1035 as "? = 5"; & this Dositheos (Δωσίθεος (11)) is now presented as the son of Kleomenes I (= Κλεομένης [12]). In *PAA* Dositheos is divided into two distinct persons, the *basileus* (no. 379240, retaining Stirling Dow's tentative new date for *IG* II² 1727, of "?" ca. 63/62 B.C.) and the Augustan priest (as no. 379245); so that Mantias II remains the son of Cleomenes I (as no. 632575).

[2]The one exception being the Lykomedes, as patronymic, in *IG* II² 1945 (l. 94).

[3]For instances in the period under study, cf. for example, the inscriptions relating to Kallikratides (VI) of Trikorynthos: as archon in *IG* II² 2995, [Καλλ]ικρατί|δου; as *strategos* in *IG* II² 1946, [Κ]αλλικρατίδους.

(3) *IG* II² 1040 + 1025

Civic Decree: for the *ephebeia* from the archonship of Apolexis (II) of Oion, honors awarded to the *kosmetes* Sostratos of Halai; 21/20 or (more likely) 20/19 B.C.

Edition(s): as *SEG* 22 (1967) no. 111; from *Hesp.* 34 (1965) 255–272, ed. O.W. Reinmuth; with new reading of the honorand (in *IG* II² 1025).

Commentary: 1) in l. 51 Reinmuth restores the demotic of the honored *kosmetes* as Halai: Σώστρατον | [Σω]στράτου | [Ἁλ]αιέ[α]. 2) *contra* Reinmuth, the decree's eponymous archon (ll. 13–14 & restored in l. 34) is now once again identified with the Augustan Apolexis (II) *Apellikôntos* of Oion: in Kallet-Marx & Stroud (1997) 178–181; thus reverting to the view in Graindor (1927a) 101–102 (see further under *IG* II² 1051 + 1058, entry no. 4).[1] Thus rejected is the identification in Reinmuth (1965) 93–95 of a pre-Augustan archon Apolexis, of 46/45 B.C. (given on the problematical basis of *IG* II² 2876; see relevant entry below). The

archonship of Apolexis (II) is now dated to either 22/21 B.C. or 20/19 B.C.: with earlier date in *Agora* XV under no. 291 & Traill (1978) 297 no. 22, as well as Geagan (1979a) 66–67 (originally, Notopoulos [1949] 12; as based, probably erroneously, on the purported tribal-cycle evidence in *IG* II^2 2876); later date now in Kallet-Marx & Stroud (1997) 178–179, rejecting the conjecture in Notopoulos (and thus adopting the preferred date in Dinsmoor [1931] 293[2]).

[1]Accepted in *LPGN* II Ἀπόλεξις (19); though with the Apolexis in *IG* II^2 1965 as Ἀπόλεξις (20).

[2]Conventionally preferred over 21/20 B.C. because an odd-, non-Pythian year for the dodekaid *theoria* sent to Delphi during the archonship of Apolexis was deemed unlikely (a previous *dodekais* occurred in a Pythian year, probably 30/29 B.C.—*F. Delphes* III.2 nos. 59 & 60).

New Analysis: 1) the decree is significant in its reference to the celebration not only of the Lesser Panathenaia (l. 36–37), a festival poorly attested in the Roman period, but also to all of the city's major and minor festivals (including the City Dionysia and the Lesser Eleusinia) in which the *ephebeia* traditionally participated; as well as a record of the venerable ephebic 'graduation tour' (in armor) of the city's shrines. A rather significant 'ephebic revival' would appear to be in evidence, in which the *kosmetes* Sostratos played a major role. 2) as for the date of Apolexis' archonship, 22/21 B.C. cannot be correct since that was a Greater Panathenaic year (and could well belong to the archonship of Apolexis' co-eval, Diotimos of Halai); the decree belongs to a Lesser Panathenaic. Although an archon-date of 21/20 B.C. has always been regarded as unlikely (see attached note), there is no conclusive evidence against the possibility; nonetheless, 20/19 B.C. is indeed probably the most likely date (with the archonship of Areios of Paiania probably belonging to the following year of 19/18 B.C.; see below under entry *IG* II^2 3173).

IG II^2 1048

Prytany Decree: from the archonship of Apolexis (II) of Oion; 20 B.C.

Commentary: now recognized as a Prytany Decree (treated below as no. 30).

(4) *IG* II² 1051 + 1058

Civic Decree: '1st Lemnian Decree,' concerning the Athenian cleruchies on Lemnos; probably during the archonship of Apolexis (II) of Oion, 20 B.C.

Edition(s): now Kallet-Marx & Stroud (1997) esp. 159–160, "Decree 1" (with notice in *BE* [1998] no. 168); also as *Agora* XVI no. 335. Initial association between *IG* II² 1051 & 1058 in *Hesp.* 36 (1967) 66–68 no. 12, ed. B.D. Meritt (notice in *SEG* 24 [1969] no. 141).

Commentary: 1) join and expanded text by Meritt: discovery of Agora I 6691, which joins the bottom of the surviving decree in *IG* II² 1051d (ll. 23–27); with *IG* II² 1058 + 1051a (ll. 1–6) as the beginning of the decree, followed by *IG* II² 1051a (ll. 7–21), then *IG* II² 1051b–d. 2) Kallet-Marx & Stroud (1997) 167–177 & 183–191 present the most comprehensive analysis of the text of the decree, as well as its date and possible historical significance. This is probably the first of two Athenian decrees—followed by *IG* II² 1052 + 1053 + 1063 (= "Decree 2")—which address the contemporary condition of the city's Lemnian "cleruchies" (or *apoikiai*) and, in particular, record the state's direct arbitration of a protracted dispute over land-rights between Myrina and (presumably) Hephaestia. 3) chronologically indicative is the reference to Oinophilos (II) of Steiria as the herald of the Boule and Demos (in line 9): according to Aleshire (1991) 135 no. 12 (and noted by Woodhead, *apud Agora* XVI no. 335 under l. 9) this Oinophilos is the same as the herald in a prytany decree from the third hoplite generalship of Antipatros of Phlya (in *Agora* XV no. 290 ll. 9–15), whose tenure has now been synchronized with the archonship of Apolexis (II) *Apellikôntos* of Oion (in *SEG* 28 [1978] no. 161 [= no. 33 below]); thus this decree belongs to 20 B.C., as concluded by Kallet-Marx & Stroud. 4) at least three previous directives in regard to the dispute are referenced with eponymous dates (archonship and hoplite generalship) in the middle of the decree (ll. 24 & 28–32): the first belongs to the archonship of Κυδα[-; the second and third (where the names of the archons are not preserved), to the hoplite generalships of -]ώδου & -]ου Παλληνέως. The *strategos* referred to as -]ώδου (ll. 29–30) is conventionally identified as Herodes (II) of Marathon, archon in 60/59 B.C. ([ἐπὶ Ἡρ]ώδου στρατηγοῦντο[ς]);[1] although this interpretation leaves the *strategos* without a demotic.

[1]Thus Woodhead, *apud Agora* XVI no. 335 under ll. 29–30; & Ameling (1983) II 40–41 no. 5.

New Analysis: 1) the restoration of Apolexis (II) of Oion as archon and Antipatros (II) of Phlya as *strategos* certainly conform precisely to the estimated character-space in the *lacunae* (ll. 1 & 7, respectively): [ἐπὶ Ἀπολήξιδος ἄρχοντος] (*pr. ed.*, [ἐπὶ ...... *ca.* 11 ...... ἄρχοντος]); & [ἐπὶ τ[οὺς ὁπ]λίτας [στρατηγὸς τὸ γʹ Ἀντιπάτρου Φλυέως].

(5) ***IG* II² 1052 + 1053 + 1063**

Civic Decree: '2nd Lemnian Decree,' a further state decree concerning Myrina and Hephaestia; during or immediately after the eponymous archonship of Apolexis II of Oion, ca. 20–18 B.C.

Edition(s): new edition in Kallet-Marx & Stroud (1997) 162–164 (notice in *BE* [1998] no. 168); with join between *IG* II² 1053 & 1063(b).

Commentary: 1) on the purpose and context of this decree, see Kallet-Marx & Stroud (1997) esp. 190; the topic of certain land-rights issues continues, supplemented by some sort of religious dispute (the *pompê* in l. 43—a reference to the celebrated Lemnian Kabeirion?). 2) in terms of chronology, the new join between *IG* II² 1053 & 1063(b) now allows the decree to be associated (if only retrospectively) with the archonship of Apolexis II of Oion, who appears in *IG* II² 1063a ll. 5–6.

(6) ***SEG* 30 (1980) no. 93**

Civic Decree: Eleusis, honors to the *daidouchos* Themistokles of Hagnous, from the archonship of Apolexis (II) of Oion; 20 B.C.

Edition(s): from Clinton (1974) 50–54; previously, Roussel (1934) 819–821, with extensive commentary (after *pr. ed.* in Kourouniotis [1932] 223–224, ed. I. Threpsiades). Now in Clinton (2005) 297–300 no. 300.

Commentary: 1) a remarkable decree, sponsored under Apolexis (II) by Diotimos of Halai (probably archon in the preceding year) on the motion of a committee of twenty-two Kerykid *hymnagogoi* appointed by the clan's six priests: it lavishes detailed praise on Themistokles (and his distinguished dadouchic family, of five generations[1]) for his successful efforts (ll. 61–68) in "recovering" (through study of the clan's *apographai*) the ancestral customs and privileges (*patria*) of the *genos* of the Kerykes; and in increasing "the awesomeness (*ekplexis*) and reverence of the rites" of the Eleusinian Mysteries, presumably as related to the great moment of the torch-lit summoning of Kore (cf. Clinton [1992] 86, with n. 128). (As the Eleusinian "Torch-Bearer" Themistokles would have officiated

at Augustus' second initiation, the *epopteia*, in 19 B.C.) 2a) Themistokles and his family history are restudied in Clinton (1974) 56–57 under no. 16, with new stemma (in Table 1, p. 58); cf. Roussel (1934) 828–833. 2b) the (six) priesthoods claimed by the Kerykes and their present encumbants are catalogued in Clinton (1974) pp. 77ff. (cf. also Roussel [1934] 822–827 for the priesthoods themselves); with the *hymnagogoi* in Clinton (1974) 97–98. 3) in Clinton (1974) 56 the precise nature of the *apographai* as studied and recovered by Themistokles is explained (following Oliver [1950] 51–52) as essentially a new edition of the clan's exegetical literature concerning the Kerykid *patria* (rather than a simple accounting record of initiation-fees); and the *patria* as something more significant than a revival of ritual procedure (as the Eumolpid *genos* had done in the mid-2nd B.C.).[2] 4) it is worth noting that Themistokles also held the priesthood of Poseidon-Erechtheus (through his wife's Eteoboutad family), in which capacity he brought about a reorganization of that cult, by somehow "setting it in order" (Plut., *Moralia* 843C), probably in an attempt to consolidate religious authority between the Kerykes and the Eteoboutadai; cf. Aleshire (1994) 331 n. 29 & (1995) 349.

[1]Themistocles' pedigree, through his paternal grandmother Akestion of Acharnai, is also known from Pausanias 1.37.1 (the funerary monument of Akestion); with his wife's family in Plut., *Moralia* 843C.

[2]One likely example: an article of sacred law relating to the proper ritual cleansing of suppliants (recorded with Augustan context in Athenaeus 9.410a; as cited in Oliver [1950] 50 n. 31); Athenaeus (6.234–235) also records the customary service of the two Kerykid heralds as theoxenic *parasites* for Apollo Delios.

New Analysis: 1) the status of the *genos* of the Kerykes as presented in the decree is impressive, including a number of past archons and other Areopagites (Epikrates of Leukonoion, Architimos of Sphettos, Diotimos of Halai, perhaps also Dionysios of Pallene and Menneas of Azenia, as well as Apolexis of Oion), future archons and *strategoi* (Demostratos of Pallene), and families that would become even more prominent in the late Julio-Claudian period (e.g. the Sophokles/Dionysodoros family of Sounion); and otherwise provides vital prosopographical evidence for the period under study (e.g., Dositheos, son of Cleomenes [I], of Marathon, priest of the sacred *lithophoros* and past archon *basileus*, can be identified as the lost father of the *basileus* Mantias in the Athenian restoration decree *IG* II^2 1035; see entry no. 2 above). It is worth noting that the later dadouchic family Lysiades/Leonides of Melite is not present; in the early Augustan period they were members of the *genos*

of the Amynandridai (see *IG* II² 2338; treated below, entry no. 81). 2) as indicated in Aleshire's preliminary studies, Themistokles' aggressive efforts at achieving some new religious authority would not have gone uncontested (especially by the rival Eumolpidai, with the lack of historical rapport between the two clans); and may well have brought about the dispute that Augustus had to arbitrate between the two Eleusinian priesthoods (see Plut., *Numa* 9.8 & Dio Chrysostom, *Or.* 31.121; cf. Clinton [1974] 45).

IG II² 1059 (= *IG* II² 1758)

Prytany Decree: with honors for Antipatros of Phlya as *strategos* I, ca. 30–25 B.C.; redundancy with *IG* II² 1758.

Commentary: now recognized as a Prytany Decree (treated below as no. 24).

(7) *IG* II² 1069

Civic Decree: honors for the *agonothetes* G. Julius Nikanor as *Neos Homeros* & *Neos Themistokles*, during the archonship of G. Julius Lakon of Sparta; with revised date of ca. A.D. 4–14.

Edition(s): see *BE* (1999) no. 211, with significant comments by S. Follet (anticipating part of Follet [2004]).

New Analysis: 1) a date of ca. A.D. 4–14 for the decree is suggested by the likely restoration of the invocation heading (l. 1) as given on behalf of both Augustus and Tiberius Caesar: Ἀγαθῆι τύχηι τοῦ Σεβαστοῦ Καίσαρος κ̣[**αὶ Τιβερίου Καίσαρος**]; based in part on the likely date of Lakon's archonship (see Cartledge & Spawforth [1989] 101–102) and the fact that the imperial games sponsored by Nikanor were in honor of the *Sebastoi* (Σεβαστῶν ἀ[γώνων], l. 7) rather than only the *Sebastos* Augustus. The period of A.D. 4–14, when Tiberius Caeser served as 'co-ruler' with Augustus as his adopted son, is the only appropriate historical context for such a festival. 2) Nikanor should also be regarded as serving in some civic office, perhaps as *strategos*, during his *agonotheseia*, since a dual construction is apparent: [**στρατηγὸν** ?] | καὶ ἀγωνοθέτην; at least during the later Julio-Claudian period the hoplite generalship was the customary office for an Athenian *agonothetes*. 3) a late Augustan date for Nikanor's career can now be definitively demonstrated through his association, as hoplite general, with the Areopagite herald Theogenes

of Paiania, eponymous archon in ca. 5/4 B.C. (see below under the archon-list *IG* II^2 1723 [= entry no. 17] & the *pyloros* dedication *BE* [1976] no. 178 [= entry no. 71]). Thus an attractive historical possibility is that Nikanor's *Sebastan* Games represent an accession-style festival commemorating the imperial adoption of Tiberius in A.D. 4.

IG II^2 1070

Prytany Decree (*Oineis*): from the archonship of King Kotys of Thrace, between A.D. 14–19.

Commentary: now recognized as a Prytany Decree (treated below as entry no. 40).

(8) *IG* II^2 1071

Civic Decree: foundation of "Iso-Pythian" observances for the celebration of Augustus' birthday; probably ca. 19 B.C.

Edition(s): re-published as *Agora* XVI no. 336; after the slightly expanded text in *SEG* 16 (1960) no. 34 (from *Hesp.* 26 [1957] 260–285 no. 98, ed. G.A. Stamires, with extensive commentary).

Commentary: 1) a decree honoring Augustus' birthday (Sept. 23), authored (*ex officio*) by Antipatros of Phlya and inscribed in an archaizing stoichedon style,[1] establishing a permanent foundation for an annual sacrifice and "Iso-Pythian Games" for the emperor on Boedromion 12, shortly after the annual celebration of Apollo's 'birthday' (Boedromion 7); and so perhaps as part of the Athenian *Boedromia* festival. 2) the decree is generally associated with the *princeps*' third and final visit to Athens in the late summer or early fall of 19 B.C., which followed his celebrated Parthian settlement of the year before; relations between the city and Augustus on the *princeps*' previous visit in 21 B.C. would appear to have been inauspicious for such public recognition. Originally studied in Graindor (1927a) 25–32; now see especially Geagan (1979b) 68; & Hoff (1989b) 275; cf. also Spawforth (1991) 186, with note 61. 3) Possibly related are the roughly contemporary ephebic contests held in honor of Augustus as the "New Apollo" (as attested in *SEG* 29 [1979] no. 167 [= no. 127]).

[1]See Benjamin and Raubitschek (1959) 74–75.

New Analysis: if the decree was indeed occasioned by Augustus' final visit to Athens, then the (lost) archon of the decree would most probably be Areios of Paiania, with Pammenes (II) of Marathon as *strategos*; with the dedication of the Temple of Roma and Augustus on the Akropolis (*IG* II² 3173) occurring in the same year; alternatively, from the previous archonship, that of Apolexis (II) of Oion.

(9) *SEG* 21 (1965) no. 499

Civic (or Bouleutic) Decree: honors for Philoxenos, during the archonship of Themistokles of Marathon; A.D. 27/28.

Edition(s): from *Hesp.* 33 (1964) 199–200 no. 51, ed. B.D. Meritt (Agora I 6173).

Commentary: 1) fragmentary, preserving only part of the preamble: honors (in l. 8) for [Φ]ιλόξενον) Σ̣[- - - - -] (Σ̣[ουνιεύς]?), apparently for his *sophrosûne* (posthumously?); as restored, moved in the Boule the previous archon-year, in the archonship of Pamphilos (A.D. 26/27; see *IG* II² 1713 l. 35), and formally awarded during the archonship of Themistokles of Marathon (A.D. 26/27; see *IG* II² 1713 l. 36). 2) as observed by Meritt, the inscription provides the demotic for the archon Themistokles (l. 1).

(10) *IG* II² 1086

Civic Decree: Eleusis, 'copy' of the 'Salamis Statute' *IG* II² 1119, concerning the disposition of Salamis, in relation to G. Julius Nikanor's benefaction toward Athens regarding the island; late Augustan.

Edition(s): Clinton (2005) 325–328 no. 360. See Raubitschek (1954) 318; & esp. now Follet (2004) 140; *pr. ed.* in *ArchEphem* (1895) 210 no. 36, ed. A.N. Skias. Associated (by Raubitschek) with *ArchEphem* (1895) 121 no. 34, ed. A.N. Skias.

Commentary: 1) as a fragmentary copy of the 'Salamis Statute,' where the initial lines (ll. 1–13) match those preserved in *IG* II² 1119 (= *Agora* XVI no. 337b). With remainder of the inscription (ll. 14–39), *IG* II² 1086 is adopted in Follet (2004) 142–143 (as ll. 13–52, right side) to help restore *IG* II² 1119 (after *Agora* XVI no. 337). Most significant is the partially preserved reference to a "co-foundation" or "co-ownership" (l. 24, σύγκτη[σις]) in regard to Salamis. See further below under *IG* II² 1119 (entry no. 11). 2) in Clinton there is some revision in ll. 21–30. 3)

Nikanor's name is lost in the *lacuna* in l. 14; restored in Clinton (ll. 14–15): ⟦[Ἰούλιος Νικ⟧|άνορ -]. 4) Raubitschek associates *IG* II² 1086 with another fragmentary inscription published simultaneously by Skias (as cited above), which preserves mention of Nikanor (l. 5, in the dative), who is honored in *IG* II² 1069, and reference to a contractual "accord" or "agreement" (l. 10, [σ]ύνφωνον; cf. *IG* II² 1086 l. 4, σύνφω[-).[1] Follet adopts this fragment as the beginning (right side) of her re-edition of *Agora* XVI no. 337 ll. 1–12.

[1]Cf. also Kapetanopoulos (1981) 219 & 220 n. 2.

IG II² 1096

Public Letter: of the *genos* of the Gephyraeans to the Delphians, concerning an oracular consultation over the priesthood of the Bouzyges; from the archonship of Theopeithes of Besa, ca. 35 B.C.

Commentary: published in the Corpus as a civic decree; treated below (under entry no. 12).

(11) *IG* II² 1119

Civic Decree: 'Salamis Statute,' concerning the disposition of Salamis, in relation to G. Julius Nikanor's benefaction toward Athens regarding the island; late Augustan.

Edition(s): Follet (2004) 142–143, revised and expanded text; previously as *Agora* XVI no. 337 (= *SEG* 22 [1967] no. 143; from *IG* II² 1119 + *Hesp.* 36 [1967] 68–71 no. 13, ed. B.D. Meritt).

Commentary: 1) Follet's edition is supplemented from the Eleusinian 'copy' of the decree in *IG* II² 1086, which provides the beginning of the inscription (ll. 1–12). 2) as restored and analyzed in Follet (esp. pp. 152–169), the inscription represents a dossier of two successive statutes concerning Salamis: i) reference to and re-statement of the original statute (in ll. 1–12 & 35–42) attending the island's unusual settlement as a "co-foundation" (*synktesis*[1]) between Athens and the resident Syrian benefactor G. Julius Nikanor (named in l. 35 of the Follet's edition [l. 27 in *IG* II² 1119]), who is acclaimed as the "New Themistokles" in *IG* II² 1069, with regulations governing property lease-rates (at 12.5 %) and customs exemption for produce shipped to Eleusis or the Peiraieus from the island (this benefaction was later made notorious, and probably polemically exaggerated, in Dio Chrysostom 31.116, αὐτοῖς [i.e.,

the Athenians] καὶ τὴν Σαλαμινᾶ); ii) a later statute (occasioning the inscription), essentially an annulment of that accord at the direction of Rome, perhaps after some internal dispute (perhaps between the city and Nikanor's heirs or lack thereof), which resulted in the island's disposal to the Roman fiscus as an *ager publicus*, though with the economic regulations to remain in effect. Alternatively, Follet also suggests (p. 157) that the *ager publicus* statute might have been imposed by the provincial governor, in response to certain abuses. 2) according to Follet, the decree likely dates to the later Julio-Claudian period, after the death of Nikanor whose career is placed in the early 1st c. A.D.

[1]As read and restored in ll. 32 & 38: [σύγ]κ̣τησις; after σύγκτη[- in *IG* II² 1086 l. 24. Cf. [- - -]ήσεως in *Agora* XVI no. 337 ll. 20 & 26.

2. *Public Letters*

(12) *IG* II² 1096

Letter of the *genos* of the Gephyraeans to the Delphians, with response: consultation of the Delphic oracle in regard to the *Bouzyges* and priest of Zeus in Palladion; from the archonship of Theopeithes of Besa, ca. 35 B.C.

Edition(s): now *SEG* 30 (1980) no. 85; from Oliver (1983) 10–11. After expanded edition in *Hesp.* 9 (1940) 86–96 no. 17, ed. B.D. Meritt (from new join in *Hesp.* 8 [1939] 80–81).

Commentary: 1) Oliver presents a slightly emended text of *IG* II² 1096; based on Meritt's edition, with join providing the archon's name, Theopeithes of Besa. 2) Parker (1996) 286–289 discusses the letter in the context of the "gennetic revival" of the late Hellenistic period, as well as the problematic status of the Gephyraeans (see also Davies, *APF* 479 for the possible political motive behind the consultation); Geagan (1992) 41–42 discusses the prosopography of the inscription, particularly in the context of the family of Pammenes of Marathon.

New Analysis: the later family of the eponymous archon Theopeithes of Besa (who also makes an eponymous appearance in *IG* II² 1343) is now better known prosopographically: with a son as the mid-Augustan *strategos* Theophilos (in *IG* II² 4478 [cf. *ILS* 3832], see entry no. 282), and perhaps the homonymous archon of 11/10 B.C. (in *IG* II² 1713 l. 31; see

entry no. 13 below), who dedicated a statue to his father (see *IG* II^2 3872, entry no. 206; now as *SEG* 23 [1968] no. 118); and as the grandfather of the prominent late Julio-Claudian official Tib. Cl. Dioteimos.

3. *Archon Lists*

(13) *IG* II^2 1713

The 'Great Archon Catalogue': partially preserving the list of the eponymous archons of 17/16–11/10 B.C. & A.D. 23/24–30/31 (possibly inscribed in the Claudian period).

Commentary: 1) the most complete analysis of the inscription remains that in Graindor (1922a) 39–45, with 45–48 nos. 8–14 & 65–67 nos. 29–36; cf. also Homolle (1893) 165–179, for restorations (ll. 33 & 34) and prosopographical identifications. 2) the possible identities and filiation of the archons Kallikratides and Oinophilos (ll. 34 & 37) are explored in the study of the twin-families Kallikratides/Oinophilos of Steiria and Trikorynthos in Aleshire (1991) 136.

Based on these studies and the following analysis, a new edition of Cols. IV & V (ll. 25–39) would read as follows, with demotics provided:

Col. IV ll. 25–31		Tribe	Col. V ll. 32–39		Tribe
17/16 B.C.	**Ἀπ̣[όληξις**?] (ἐξ Οἴου)				
16/15 B.C.	Πυθαγ[όρ[ας		A.D. 23/24	**Μ[ενάνδρος**?] (Γαργήττιος)	II
15/14 B.C.	Ἀντίοχος (Σφήττιος?)	VI	A.D. 24/25	Χαρμ[ίδης] (Κηφισιεύς?)	I
14/13 B.C.	Πολύαινος (Σουνιεύς)	XII	A.D. 25/26	Καλλικρ[ατίδης] (Στειριεύς?)	III
13/12 B.C.	Ζήνων (Μαραθώνιος)	X	A.D. 26/27	Πάμφιλος	
12/11 B.C.	Λεωνίδης (Μελιτεύς)	VIII	A.D. 27/28	Θεμιστοκλῆς (Μαραθώνιος)	X
11/10 B.C.	Θεόφιλος (**Βησαιέυς**)	III	A.D. 28/29	Οἰνόφιλος (Τρικορύσιος?)	X
			A.D. 29/30	Βόηθος	

A.D. 30/31 [. c. 5 .]τ̣ι̣ος *vel*
[. c. 5 .]τρ̣ος (?)

New Analysis:

Col. IV. l. 25: the archon of 17/16 B.C. should almost certainly be identified as Apolexis (III) of Oion, whose archonship overlapped with the year 16 B.C. according to Delphian chronology, while Attic epigraphy would favor a date of either 19/18 or 17/16 B.C. (see analysis below under *IG* II² 2997 = entry no. 94 & also the evidence in *IG* II² 2461). The restoration Ἀπ̣[όληξις] is suggested as a likely possibility in Graindor (1922a) 45–46 no. 8, where the second letter of the archon's name is seen simply as a faded upright *hasta* (confirmed by personal autopsy); unlike the definite *iota* in the Corpus disposition Αι[. In the Corpus reading the only likely archon candidate would be an Aiolion of Phlya (as Αἰ̣[ολίων]); although the great Augustan *strategos* Antipatros of Phlya evidently had a younger brother of that name (if he had a son Aiolion *neoteros*; as restored in *IG* II² 3242 in Broneer [1932] 397–400 & likely also in *IG* II² 1733 l. 10, for which see the relevant entry below), such an archon is otherwise unattested. l. 27: Antiochos, a rare name among Athenian officials, may well be the same as the *strategos* Antiochos of Sphettos (in *IG* II² 2883). l. 31: the archon Θεόφιλος of 11/10 B.C. should be distinguished from Theophilos of Halai, who served as hoplite general in the 20s B.C. (see prytany decree *SEG* 28 [1978] no. 94 below [= entry no. 29]); and whose archonship is attested in the the *dodekais* record *F. Delphes* III.2 no. 62 (l. 3.), now to be re-dated to the mid-20s B.C. Instead, this Theophilos is far more likely identified as the contemporary *strategos* Theophilos of Besa (in *IG* II² 4478), son of Theopeithes, archon ca. 35 B.C. (see further below under *IG* II² 3872, entry no. 206; now as *SEG* 23 [1968] no. 118).

Col. V. l. 32: the archon Μ[- - - - - -] of A.D. 23/24 may likely be identified with Menandros of Gargettos the archon & priest of ca. A.D. 20s (as known from *IG* II² 3547, see entry no. 171). l. 33: Homolle's restoration of Χαρμ[ίδης] (accepted in Graindor) is probably correct; the preserved name-type is restricted to the Charmides, and that rare name is only known in the Charmides family of Kephisia (as Homolle observed); the archon's filiation, however, should now be as the homonymous grandson of the early Augustan *prytanis* Charmides *Diogenous* in *IG* II² 1757 l. 25 (now *Agora* XV no. 286).

l. 34: as noted above, the archon Καλλικϱ[- - - - -] is a likely member of the Kallikratides / Oinophilos family of Steiria (restored as such by Homolle; & followed in Graindor); although his precise filiation remains uncertain, he may well be the father of the famous Oinophilos (V) the Hierophant. l. 35: the identity and filiation of the archon Pamphilos, who also appears eponymously without demotic in *SEG* 21 (1965) no. 499 l. 7, remains unknown; he may be related to either the roughly contemporary *thesmothetes* Pamphilos of Phlya (in *IG* II^2 1725 l. 2) or the earlier archon Pam[philos] (in *IG* II^2 1725). l. 36: Themistokles is now known with demotic in *SEG* 21 (1965) no. 499 l. 1 (= no. 9 above), & thus also in *IG* II^2 1344 l. 1 (confirming the restoration in *BCH* 17 [1893] 176). l. 37: the archon Οἰνόφιλος, also attested eponymously in *IG* II^2 1344 (ll. 5–6), is now regarded as a member of the Kallikratides/Oinophilos family of Steiria (see Aleshire [1991] 136 under no. 13, where he is distinguished from the late Augustan *basileus* Oinophilos III of Trikorynthos[1]), and so probably a cousin of the archon in l. 34; hence he may be the father of the homonymous Neronian herald of the Boule, from Trikorynthos (thus Traill [1978] 300–302 no. 24, under ll. 11–14) and/or Oinophilos (V) the Hierophant (*pace* Aleshire [1991] 136 no. 15). l. 38: Boethos is also recorded eponymously as archon in *SEG* 25 (1971) no. 224 (= entry no. 287), a dedication to Apollo (Pythios); a rare name, it would be interesting to know whether he was related to the later Epicurean philosopher, a contemporary of Plutarch (*Moralia* 673c). l. 39: the archon [. c. 5 .]τ̣ι̣ος in the Corpus, with a name of ca. 8 characters; in Dinsmoor Sr. (1931) 282 as […]ι[..]τιος (after Sundwall [1909] 365); as […]ι[. .]ϱιος or […]I[. .]τϱος in Graindor (1922a) 40 & 67 under no. 36, with latter transcription preferred ([᾿Αντ]ί̣[πα]τϱος, as example; though that name would appear to be too long for the available space) since the space provided for the upright *hasta* of the putative *iota* is viewed as too broad for such a narrow letter (cf. [. c. 5 .]τϱος in Oliver [1942a] 83). Unfortunately, none of the probable archons of the late Tiberian period (Philotas of Sounion; Herodes of Marathon; Dionysodoros of Sounion; or Novios of Oion), would appear to suit either the length or character of the archon's name. One possibility might be Dioteimos of Besa: [Διό]τ̣[ε]ιμ̣ος, with the broad-spaced *hasta* restored as *mu*; with his hoplite generalship of A.D. 41/42 (in *SEG* 23 [1968] no. 112 [= entry no. 192]).

[1]A necessary correction to the conflation of the two in A.E. Raubitschek, *RE* 17.2 2254, under "Oinophilos 1)."

(14) *IG* II² 1718

Archon List: from the archonship of Menneas (of Phlya?); with date of ca. 31/30 B.C.

Edition(s): slightly expanded and revised text in Dow (1934) 157–158.

Commentary: an immediate post-Actium date is now most likely in light of recent prosopographical analysis, particularly in the appearances of the early Augustan *mantis* Archikles as polemarch (as studied in Aleshire [1991] 91–92, *s.v.* Ἀρχικλῆς 1) and the Areopagite herald Euthydomos, the archon of 42/41 or 38/37 B.C.

New Analysis: 1) such a date would lend support to the identification of the eponymous archon as Menneas of Phlya, father of the archon and Priest of the Consul Drusus (*post* 9/8 B.C.) Xenon *Menneou* of Phlya (in *IG* II² 1722): thus l. 2 to be restored as Μεννέας Ζω[πύρου Φλυεύς]; the demotic appears not to be in conflict with the tribal affiliations of the archon-staff. For the family, with sister Phila as wife of the prominent Augustan official and imperial priest Pammenes of Marathon, see relevant entries in the Prosopographical Catalogue. 2) the *thesmothetes* Δωρίων Ἀρήου Πα[ιανιεύς] would now be better identified as the cousin of the archon Areus of 20/19 B.C., rather than as his father (*contra* Corpus; but confirming Koumanoudes' supposition, in *Athenaion* 9 [1880] 237–241 no. 4).

(15) *IG* II² 1727

Archon List: from the archonship of Nikostratos (II); with newly revised date of ca. 30–25 B.C.

Edition(s): expanded and revised text in Dow (1934) 147; with name of *basileus* read in Kapetanopoulos (1968b) 177–178 no. 1. Revised text:

ἄρχων
Νικόστρατος Νικοστρά[του 7 letters or less]
Βασιλεύς
Δ̣ω̣σ̣ίθεος Κλεομένους Μ[αραθώνιος]
πολέμαρχος
Θεογένης Δημητρίου Ι//Ι//[- - - - -]
Θεσμοθέται
Θεωρικὸς Συνδρόμου Στ̣[ειριεύς]
Μενεκράτης Ἅγνωνος Φ̣[λυεύς]
Σέλευκος [Ἀγί?]ου Ἀ[θμ]ο[νευς?]
Νικ[όσ]τρ[ατος - - - - - - - - - - - -]

Line 2: short demotic (Dow). Line 4: Δ̣ω̣σ̣ίθεος (Kapetanopoulos). Line 6: upright *hastas* I//I//(Dow). Line 8: Στ̣[ειριεύς] (Dow). Line 9: Φ̣[λυεύς] (Traill [1978] 294 under line 30). Line 10: [Ἀγί?]ου Ἀ[θμ]ο[νευς?] (Dow); though resulting in a problematic tribal order, so perhaps a different demotic is required (e.g., Α[ἰξ]ω̣[νεύς]). Line 11: Νικ[όσ]τρ[ατος (Dow).

Commentary: dated variously to ca. 63/62 "(?)" B.C. (Dow) and to the end of the 1st c. B.C. (Kirchner); for an early Augustan date, cf. Traill (1978) 294, under line 30; & Kapetanopoulos (as cited above).

New Analysis: 1) a date early in the reign of Augustus, sometime in the early-to-mid 20s B.C., is clearly indicated by the prosopography of three of the officials present, all attested for that decade: i) Dositheos of Marathon (see *SEG* 30 [1980] no. 93 ll. 15–18 [= entry no. 6]); ii) Theorikos of Steiria (see Aleshire [1991] 133 *s.v.*); & 3) Menekrates of Phlya, who served as a representative during the Lemnian disputes of 20 B.C. (in *IG* II² 1053 l. 4, see entry no. 5 above for date). Kapetanopoulos' reading of Dositheos as the archon *basileus* is particularly important (though he dates the inscription to the beginning of the 1st c. A.D.), for it helps to fill the generation-gap in the stemma of the Kleomenes-Mantias family of Marathon; thus providing the correct patronymic for the archon *basileus* Mantias in the Athenian restoration decree *IG* II² 1035 (see entry no. 2 above), now of mid-Augustan date. Dositheus was a member of the *genos* of the Kerykes and likely serving as a gennetic priest at the time (attested as such in 20 B.C. in *SEG* 30 [1980] no. 93 ll. 15–18 [= entry no. 6]);[1] see the Prosopographical Catalogue, *s.v.* 2) the eponymous archon cited here should therefore be identified as the archon Nikostratos in the early Augustan *dodekais* record *F. Delphes* III.2 no. 64 (*contra*, Kapetanopoulos' Nikostratos "III" of ca. A.D. 1/2); see the Prosopographical Catalogue, *s.v.*

[1]Both *testimonia* are included in *LPGN* II Δωσίθεος (11), though Dow's tentative redating of the archon-list is retained; as also by J.S. Traill in *PAA* no. 379240 (and thus distinguished from the Kerykid priest Dositheos, as no. 379245).

(16) *IG* II² 1719

Archon List: from the archonship of Eukles of Marathon; with newly revised date in the 20s B.C.

Edition(s): slightly expanded and revised text in Dow (1934) 155. An updated edition of the inscription, further supplemented (see below), would appear as:

ἄρχων
[Εὐκλῆς] Ἡρώδου Μ[αραθώνιος]
Βασιλεύς
[**Λεύκιος**] Πρωτογένο[υς **Ἀθμονευς**?]
πολέμαρχος
[**Ἀλέξανδρο**]ς Ἀλεξάνδρο[υ **Εὐπυρίδαι**]
Θεσμοθέται
[- - - - - - - Ε]ὐρυμάχου Παμβ[ωτάδης]
[Μιλτιάδ]ης Μιλτιάδου Βερε[νικίδης]
[Διότιμος] Εὐμένους Ἀζη[νιευς]
[- - - - - - - - - - - - -]νωνος Μ̣α̣ρ̣α̣θ[ώνιος]

Commentary: 1) the restoration [Εὐκλῆς] in l. 2 as the eponymous archon remains universally accepted in the scholarship. 2) among the list of *thesmothetes* Dow has restored (l. 9) [Μιλτιάδ]ης, a family from Berenikidai known for its father-son homonymity; and has confirmed the corrected reading (in Graindor [1914] 437 no. 37) of the demotic in l. 11 as Μ̣α̣ρ̣α̣θ[ώνιος]. 3) in Traill (1978) 288, under l. 16 (*prytanis*), the name of the *thesmothetes* in l. 10 has been plausibly restored as Diotimos (cf. also the Diotimos of Azenia in *Agora* XV no. 280 l. 17).

New Analysis: 1) Eukles (IV) of Marathon has long been implausibly identified with the archon Eucles of ca. 46/45 B.C.[1] (attested in *I. Délos* no. 2632b l. 8, and probably a Eucles of Aphidna[2]); thus making him a near-contemporary of his own father, Herodes (II), the eponymous archon of 60/59 B.C. (attested in *IG* II^2 1716 l. 17 & 2992), and giving Eucles nearly a fifty-year public career, with his hoplite generalship conventionally dated to ca. 10/9–2 B.C. (in *IG* II^2 3175; see entry no. 102 for new date). As discussed in the Prosopographical Catalogue (*s.v.*), Eukles' archonship more properly belongs to the 20s B.C., some ten years after he assumed—appropriately as a young man of influential family—the priesthood of Pythian Apollo (ca. 38/37 B.C.) and probably shortly before or after the first Pythian *dodekais* to Delphi in the same decade. 2) the name of the polemarch (in l. 6) has been tentatively restored (in Graindor [1914] 440 under l. 6) as [Ἀλέξανδρο]ς Ἀλεξάνδρο[υ Εὐπυρίδαι] prominent in the 20s B.C.; one alternative would be the ephebe of ca. 50–40 B.C. in *IG* II^2 1961 (now *SEG* 34 [1984] no. 153). 3) the same ephebic list may also provide the name of the archon *basileus* (l. 4), as [Λεύκιος] Πρωτογένο[υς Ἀθμονευς], the likely father of Protogenes of Athmonon, *prytanis* ca. 18/17 B.C. (in *Agora* XV no. 292a l. 42 [= entry no. 32 below]); alternatively, perhaps from the deme of Azenia.

[1]Most recently in Habicht (1997a) 326; & in Geagan (1997) 20.

[2]Likely the *prytanis* Eukles in *Agora* XV no. 275 l. 9, from the mid-1st c. B.C.; sister of the mid-1st c. B.C. priestess of Demeter & Kore Kleokrateia (daughter of Oinophilos of Aphidna).

(*IG* II[2] 1720)

Archon List: with Epikrates (I) of Leukonoion as Areopagite herald; formerly Augustan in date, now ca. 56/55 B.C.

Commentary: Dow (1934) 184 has shown as incorrect the Corpus date of "fin. s. I a. (*aetate Augusti*)," since the *keryx* Epicrates here (l. 9) can not be the same as that in *IG* II[2] 1721 (l. 15) of 14/13 B.C. (the minor functionaries in the following lines of both inscriptions are different, while a repeated term as Areopagite herald would be unprecedented). This Epicrates "I" should therefore be the homonymous grandfather of the Augustan *keryx* Epicrates "II,"[1] and thus identified with Cicero's "*princeps* Atheniensium" (*ad fam.* 16.21.5). See also Kapetanopoulos (1981) 230 & 236.

[1]Archonship attested eponymously in *IG* II[2] 4714.

(17) *IG* II[2] 1723

Archon List: late Augustan, from the hoplite generalship of G. Julius Nikanor and the Areopagite heraldship of Theogenes of Paiania; now ca. A.D. 4–14.

Edition(s): new join (top & right) and revised text in *SEG* 26 (1976/1977) no. 166; from *ArchEphem* (1972) 55–57 no. 1, ed. M.T. Mitsos (= *IG* II[2] 1723 + EM 18215). For other proposed restorations in ll. 15 & 16, see Kapetanopoulos (1976) 375–377 & (1981) 230; & Jones (1978) 228.

Revised text, with *apparatus criticus*:

[θεσμοθέται]
- Εὐ[ωυμεύς]
- Παιαν[ιεύς]
- Εὐπυρί[δης]
- Βερενικίδ[ης]
Ἑ̣σ̣τ̣ί̣αχ[ος … … … . .]του Φλυεύ[ς]
Δημοκρά[της)]   Ἀθμονεύ[ς]
στρατηγὸς [ἐπὶ τὰ] ὅπλα Ἰούλιος
Νικάνωρ, νέος [Ὅμηρο]ς καὶ νέος Θεμισ-
κῆρυξ τῆς ἐ[ξ Ἀ]ρ[είου π]άγου βουλῆς τ[οκλῆς?]
Θε[ογέ]νης Παιανιεύς
κηρυκίσκος Ἀττ[ικὸς] Διοδότος Μαραθῴ[νιος]

αὐλητὴς Νικίας) Φλυεύς ΛΥ
λιτουργὸς Ἰσίδ[ο]τος Ἰσιγένους Μιλήσ[ιος]

Line 15: Θεμισ[τοκλῆς] (Mitsos); Θεμισ- (Jones). Line 16: τ[ὸν β′] (Kapetanopoulos [1976] 375–377); -τ[οκλῆς] (Jones [1978] 228); Τί̣[τος?] (Mitsos); Τ[ιβ. *v.* Κλ.] *vel.* Τι̣[β. *v.* Κλ.] (Kapetanopoulos [1981] 230).

Commentary: 1) the new edition of the archon-list demonstrates that the first two lines in the Corpus edition record *thesmothetes* (fifth & sixth), and not the archon eponymous; as significantly, the new join provides the name of the Areopagite herald, Theogenes (I) of Paiania (see further below); Mitsos has also demonstrated the frequent irregularity in the spacing and cutting of the inscription. 2) the restoration of the end of lines 15–16 remains uncertain (as indicated in the *apparatus criticus*), although the most straightforward resolution is the restoration suggested in the above text: in Jones (1978) 228, arguing that the full name "Themistokles" is too long to completely fit in the narrow right-hand margin of the *stele*, thus leaving the name to be completed by insertion into the end of the following line (consistent with Mitsos' observations on the irregularity of the inscription). 3) in Follet (2004) 148–149 this archon list is dated to early in the reign of Tiberius.

New Analysis: 1) Jones' contention that the Areopagite herald should be distinguished from the Neronian Tib. Cl. Theogenes (II) of Paiania,[1] as that individual's probable grandfather, can now be shown to be correct: an Augustan archon Theogenes of Paiania, of ca. 5/4 B.C., is now in evidence (in the *pyloros* dedication *BE* [1976] no. 178 [= entry no. 71 below]) and should be identified with the Theogenes of this inscription. Thus Follet's new date should be slightly revised. 2) since Nikanor is generally regarded as being '*strategos* designate' in his honorific decree *IG* II[2] 1069 of ca. A.D. 4–14 (see entry no. 7), then *IG* II[2] 1723 should date to the following year.

[1]The two officials are distinguished in *LPGN* II, Θεογένης (68), of "1st B.C./1st A.D.," & Θεογένης (69) of "c. 53–67 A.D."

(18) *IG* II[2] 1733

List of Law-Court *Epimeletai*: possibly from the archonship of Aiolion (II) *neoteros* of Phlya (as now restored); as such probably ca. A.D. 6–10.

New Analysis: the eponymous archon (with rare name-ending) in Line 10 [ἐπὶ ca. 6]ωνος νε(ωτέρου) can be restored as [ἐπὶ Αἰολί]ωνος νε(ωτέρου) ἄρχοντος; and identified as Aiolion (II) of Phlya, a probable son of the

prominent early Augustan *strategos* Antipatros. Otherwise, perhaps as [ἐπὶ Ζήν]ωνος, and identified with Zenon (V) of Marathon, son of the important official and priest Pammenes (II); & nephew of Zenon (IV) *presbuteros*, archon of 13/12 B.C. (see the Prosopographical Catalogue, *s.v.v.*). An Aiolion *neoteros* has been plausibly restored as the eponymous archon in the contemporary building dedication *IG* II^2 3242, which marks the restoration of the Temple of Nemesis at Rhamnous and its dedication to the empress Livia, which can be dated to ca. A.D. 6–14 (see entry no. 132).

(19) *IG* II^2 1724

Archon List: from the archonship of Anaxagoras (of Eleusis?), priest of the Consul Drusus; probably early 1st c. A.D.

Edition(s): Dow (1934) 159.

Commentary: Corpus restoration of [Ἀν]αξαγόρ[ας] affirmed by Dow.

New Analysis: the demotic of Anaxagoras should probably be restored as *Eleusinios*, after a likely homonymous (natural) father who would appear to be the *prytanis* Ἀναξ[αγόρας] of Eleusis, ca. 50–40 B.C. (in Traill [1978] 287–289 no. 17 l. 32); the limited line-space of the archon's filiations (ll. 3–4) requires a single demotic for both his natural and adoptive fathers.

(20) *IG* II^2 1730

Archon List: from the archonship of Polycharmos of Marathon; late Augustan (perhaps early Tiberian) in date.

Edition(s): treated in Dow (1934) 160–161; supplementary readings in Ameling (1983) II 49 no. 17 & Aleshire (1991) 135–136 under no. 13. Revised text (ll. 1–5):

[ἄρχων καὶ ἱερεὺς] Δρούσου ὑ[πάτου]
[Πολύχαρμος Εὐκ]λέους Μαραθώνιος
[βασιλ]εύς
[Οἰνόφιλος Κα]λλικρατίδου Τρικορύσιος
[γόνωι δὲ Οἰ]νοφίλου [Στειριέως]

Commentary: 1) adopting the suggestion in Dow, Ameling has combined ll. 1–2 into one line and retains the restoration of Polycharmos of Marathon as the eponymous archon (as opposed to his younger brother,

the late Tiberian archon Herodes, who is preferred by J.H. Oliver, in *Hesp.* 4 [1935] 59 [see under no. 229 below]). 2) Aleshire has now restored the name and full filiation of the *basileus* as Oinophilos III of Trikorynthos (after Lolling [1888] 136–137 no. 1), the adopted son of the early Augustan *strategos* Kallikratides V.

New Analysis: 1) the archon Polycharmos would go on to hold the heraldship of the Areopagos (attested in *IG* II² 1728 l. 6), and then sponsor as its first priest the cult of the emperor Tiberius and Apollo Patröos (honored at Eleusis as such in *IG* II² 3530), in which his brother Herodes would succeed; in his public life he clearly provoked a great deal of animosity among the city's elite, who accused him of acting like a demagogue (ἐν Ἀθήναις δημαγωγῶν), a charge that he was compelled to refute in the Athenian assembly.[1] 2) as attested in *IG* II² 3529, the *thesmothetes* Kleomenes *Mantiou* of Marathon (in l. 13 of the text) is the the son of the archon *basileus* Mantias (*Kleomenous* I) in the Athenian restoration decree *IG* II² 1035 (treated above, entry no. 2).[2]

[1]As recorded in Plutarch, *Mor.* 726B.

[2]See *LPGN* II Κλεομένης (13).

(21) *IG* II² 1736

Archon List: Lysiades (IV) of Melite as herald of the Areopagos; with newly revised date in the reign of Gaius (Caligula), ca. A.D. 38–40.

Edition(s): *SEG* 25 (1971) no. 188; for revised text in ll. 10–14 in Kapetanopoulos (1968a) 505 n. 1.

[Ἰσίω]ν Λυσιμάχο[υ - - - -]
[Μύ]στης) Πιθ[εύς, κῆ]-
[ρυξ] τῆς ἐξ Ἀρ[είου πάγου βου]-
[λῆς Λ]υσιάδ[ης Λεωνίδου Μελι]-
[τεύς]

Commentary: 1) in Kapetanopoulos the left margin of the text is now fully justified; and the patronymic of the *thesmothetes* in l. 10 is corrected, with his name (Ision) restored. 2) as observed by Kapetanopoulos, the same Lysiades also appears as *keryx* in the Athenian consolation decree *IG* IV.1² 82–84 (ll. 1 & 7), from the archonship of Sekoundos, ca. A.D. 38–40 (for the date, see below under *IG* II² 2300 [= entry no. 78]); the Roman *nomina* ([Τι Κλ]) restored in the Corpus are therefore anachronistic; the patronymic as restored in the Corpus is retained, as the prominent Augustan archon and official Leonides (V).

New Analysis: the herald's homonymous nephew, Lysiades (V) *neoteros*, can now be identified as the eponymous archon of A.D. 41/42 (in *IG* II² 3268; as restored under the entry no. 146).

4. *Prytany Decrees*

(22) *Agora* XV no. 285.

Prytany Decree (*Erechtheis*): ca. 30 B.C.

Edition(s): from *SEG* 21 (1965) no. 600 (= *Hesp*. 33 [1964] 215–216 no. 59, ed. B.D. Meritt).

Commentary: extremely fragmentary decree, preserving only a partial list of *prytaneis*; dated to ca. 40–30 B.C.

New Analysis: further prosopographical analysis would support the lower date-limit for the decree: i) the *prytaneis* Timarchos and Eusebios of [Pambotadai] (ll. 5 & 6) are listed 20/19 B.C. as members of the *genos* Amynandridai (in *IG* II² 2338 ll. 13 & 20, respectively; see relevant entry below for date); ii) Timarchos' younger brother, Argaios, served as *prytanis* ca. 30 B.C. (recorded in *IG* II² 1757 = *Agora* XV no. 286 ll. 44), and either the same brother or (perhaps more likely) a son Argaios served as *thesmothetes* in 14/13 B.C. (*IG* II² 1721 l. 8, archonship of Polyainos of Sounion; thus his patronymic can be restored in the decree as Ἀργαί[ου]; iii) the *prytanis* [ca. 3]όδωρος of Pambotadai (l. 3) should probably be restored as [Μην]όδωρος: as either the *dodekais auletes* or his homonymous father (in *F. Delphes* III.2 nos. 62–64).

(23) *IG* II² 1757

Prytany Decree (*Erechtheis*): Kallikratides (V) of Trikorynthos, son of Syndromos, as herald of the Boule and Demos; ca. 30 B.C.

Edition(s): now *Agora* XV no. 286, dated to ca. 40–30 B.C.; from Dow (1937) 174–175 no. 106.

Commentary: 1) the herald Kallikratides is now identified with the early Augustan *strategos* Kallikratides (V) of Trikorynthos (thus Aleshire [1991] 135 no. 9), rather than the archon of 37/36 B.C., (now) an older cousin: in *IG* II² 1758 (now *SEG* 28 [1978] no. 160 & *Agora* XV no. 284) his tenure is synchronized with the first hoplite generalship of Antipatros

of Phlya, (see following entry). Kallikratides also appears as herald of the Boule in *Agora* XV nos. 282 (= *IG* II^2 3502) & 287 (= *IG* II^2 3503); see *Agora* XV p. 15. 2) the herald's patronymic is recorded in *IG* II^2 3500 (l. 6), where Kallikratides is honored for his *euergesiai* as *strategos*, in regard to the *Eleusinia* festival.

(24) *IG* II^2 1758 (= *IG* II^2 1059)

Prytany Decree: from the first hoplite generalship of Antipatros of Phlya and the heraldship of Kallikratides V of Trikorynthos; ca. 30 B.C.

Edition(s): new join and expanded text in *SEG* 28 (1978) no. 160 (= Traill [1978] 290–292 no. 19); superseding *Agora* XV no. 284 (after Dow [1937] 173–174 no. 105).

Commentary: the new join contains a citation honoring the herald Kallikratides, thereby providing a synchronism with Antipatros's first generalship, now confidently dated to the outset of the Augustan period (see Traill [1978] 292; & Aleshire [1991] 135 no. 9, for Kallikratides V).

(25) *IG* II^2 3502

Prytany Decree (*Leontis*): Kallikratides (V) of Trikorynthos as herald of the Boule and Demos; ca. 30 B.C.

Edition(s): now *Agora* XV no. 282; from Dow (1937) 175–177 no. 107.

Commentary: see preceding entries for date and identity of herald. Kallikratides also appears as herald of the Boule in *Agora* XV nos. 286 (= *IG* II^2 1757) & 287 (= *IG* II^2 3503); see *Agora* XV p. 15.

New Analysis: the honored tribal treasurer Demetrios ("*mesos*") from Oion is also known from a tribal list of Leontis from ca. 20–10 B.C. (*IG* II^2 2461 l. 36; see entry for the date).

(26) *IG* II^2 3503

Prytany Decree: Kallikratides (V) of Trikorynthos as herald of the Boule and Demos; ca. 30 B.C.

Edition(s): now *Agora* XV no. 287; from Dow (1937) 176 no. 108.

Commentary: see preceding entries for date and identity of herald. Kallikratides also appears as herald of the Boule in *Agora* XV nos. 282 (= *IG* II^2 3502) & 286 (= *IG* II^2 1757); see *Agora* XV p. 15.

New Analysis: the honored "treasurer of the sacred business," Alexandros of Eupyridai, is now well known for his public activity in the 20s B.C. (see the Prosopographical Catalogue, *s.v.*).

(27) *SEG* 28 (1978) no. 95

Prytany Decree (*Ptolemais*): with tribal treasurer Stratonikos of Phlya honored; ca. 30 B.C.

Edition(s): from Traill (1978) 295–297 no. 20.

Commentary: dated by Traill (as above) on the prosopography of the *prytaneis*.

New Analysis: while the prosopography is slight, Traill's analysis still largely holds; the *prytanis* Mousaios *Menekratou* of Phlya, however, should no longer be regarded as the father of the (now) contemporary *thesmothetes* and civic representative Menekrates *Hagnonos* of Phlya (see *IG* II^2 1727 above, entry no. 15).

(28) *Agora* XV no. 288

Prytany Decree (*Kekropis*): from the archonship of Architimos (of Sphettos); probably 26/25 B.C.

Edition(s): from Dow (1937) 176–178 no. 109; with A.E. Raubitschek.

Commentary: 1) retained is Dow's tentative restoraton of the archon as Ἀρ[χιτίμου?], based on the likely prosopographical date of the inscription (cf. *prytanis* in l. 24). 2) the patronymic of the *prytanis* Nikadas of Melite (l. 23) has been restored as [Ἀντιφάνου]; with father identified as the *hoplomachos* Antiphanes *Nikada* of Melite of 39/38 B.C. (in *IG* II^2 1043 l. 57).

New Analysis: the prosopography of the inscription can now be enhanced, thereby confirming general date and restoration of the archon Architimos (rather than the only possible alternative, as Ἀρ[ήου], the archon of 19 B.C.): i) the *prytanis* Gorgippos *Eudemou* of Melite (l. 19)—*prytanis* II in *Agora* XV no. 290*a* ll. 3–7 [= entry no. 32 below]—appears as a mature Kerykid official and priest 20 B.C. (in the so-called Themistokles Decree *SEG* 30 [1980] no. 93 ll. 13–15 [= entry no. 6 above]; and also in the *dodekais* inscriptions *F. Delphes* III.2 nos. 59–64, with nos. 59 & 60 dating to the archonship of Architimos); ii) Zenon of Melite (l. 21) is now identified as the younger (and early deceased)

brother of the prominent Augustan archon and official Leonides V (in Aleshire [1991] 122), with that line now to be restored as Ζήνω[ν Λεωνίδου]; iii) Epinikos of Melite (l. 27) would also appear to have served, with Gorgippos, as *prytanis* for a second time at the end of the 20s B.C. (in *Agora* XV no. 290*a* l. 47), in which case his patronymic can be restored as [Ἑρμογένου]. 2) Architimos, whose demotic is almost certainly attested in *IG* II^2 4717, served as eponymous archon in the Pythian year 30/29 or 26/25 B.C.; as recorded in *F. Delphes* III.2 no. 67 (= *Syll.*^{3} 772); cf. also nos. 59 & 60 (= *Syll.*^{3} 773).

(29) *SEG* 28 (1978) no. 94

Prytany Decree (*Oineis*): from the hoplite generalship of Theophilos of Halai; probably ca. mid-to-late 20s B.C.

Edition(s): from Traill (1978) 295–297 no. 21, representing new *stele* (Agora I 7363); joining small fragment in *Agora* XV no. 279 (after *SEG* 24 [1969] no. 179 [= *Hesp.* 36 (1967) 236–237 no. 46, ed. B.D. Meritt).

Commentary: dated ca. 30 B.C. based on an early Augustan date (in Dow [1937] 192 under no. 117) for the honored *strategos* Theophilos of Halai.

New Analysis: 1) the decree is perhaps more likely to date to the mid-to-late 20s B.C., as based on the careers of his younger brother Diotimos and roughly contemporary cousin Pammenes of Marathon. 2) regardless, since an archonship would have preceded his hoplite generalship, Theophilos of Halai should no longer be identified with the archon Theophilos of 11/10 B.C.—instead, as Theophilos of Besa (see above under *IG* II^2 1713 l. 31).

(30) *IG* II^2 1048

Prytany Decree: from the archonship of Apolexis (II) of Oion, of probably 21/20 or (more likely) 20/19 B.C.; honors awarded to the prytany treasurer Sokrates of Kephisia.

Edition(s): now *Agora* XV no. 281; from Dow (1937) 182–183 no. 113, with joining fragment and revised text.

Commentary: 1) the *Agora* date of ca. 46/45 B.C. (less definitely in Dow, as "ca. 45–20 B.C."[1]), with archon identified as the hypothetical mid-1st c. Apolexis (after Reinmuth [1965] 93–95), no longer pertains (see Kallet-Marx & Stroud [1997] 178–181; & above under *IG* II^2 1040). 2)

the joining fragment first published in Dow preserves the lower portion of the *stele*, with its record of honors awarded to the treasurer Sokrates.

[1]With opinion, however, that the inscription shows a much greater affinity with the prytany records of the Augustan period.

(31) *Agora* XV no. 291

Prytany Decree (*Hippothontis*): from the archonship of Apolexis (II) *Apellikôntos* of Oion; 20 B.C.

Edition(s): from Dow (1937) 185–186 no. 115.

Commentary: 1) an extremely fragmentary decree, preserving only part of the preamble (in three lines), including the eponymous reference to the archonship of Apolexis (II); according to Dow's disposition of the text, line-space does not permit the restoration of the patronymic construction employed for the archon Apolexis (III) *Philokratou*. 2) for the date of the archonship of Apolexis (II), see Kallet-Marx & Stroud (1997) 178–181; & Geagan (1979a) 63–64; and discussion above under *IG* II^2 1040 (entry no. 3).

(32) *Agora* XV no. 292*a*

Prytany Decree: from the archonship of Apolexis (II) of Oion; probably 21/20 or (more likely) 20/19 B.C.

Edition(s): from *SEG* 17 (1960) no. 46*a* (= *Hesp*. 26 [1957] 246–260 no. 97, ed. G.A. Stamires); with correction (spurious ll. 1–2) and further consolidation in Lewis (1977) 94. See also Geagan (1979a) 63–64.

Commentary: 1) fragment *b* is now associated with *Agora* XV no. 290 (= *IG* II^2 2467), in *SEG* 32 (1982) no. 137 (see entry *IG* II^2 2467 immediately below). 2) for the date of the archonship of Apolexis (II), see Kallet-Marx & Stroud (1997) 178–181; and discussion above under *IG* II^2 1040.

(33) *IG* II^2 2467

Prytany Decree (*Kekropis*): from the third hoplite generalship of Antipatros of Phlya, with Oinophilos II of Steiria as herald of the Boule; now belonging to the archonship of Apolexis (II) of Oion, 20 B.C.

Edition(s): *Agora* XV no. 290 + 292b; as *SEG* 32 (1982) no. 137 (= *SEG* 28 [1978] no. 161[1] + *SEG* 17 [1960] no. 46*b*).

[1]From Traill (1978) 297–299 no. 22 (= *Agora* XV nos. 290 [as Cols. I–III] + 292b [as Col. IV]).

Commentary: the primary component of the decree remains *IG* II[2] 2467 (= *Agora* XV no. 290), published in the Corpus as a tribal list; recording honors given in office to Antipatros of Phlya as *strategos* for the third time and to Oinophilos (II) of Steiria as herald of the Boule.

New Analysis: 1) the presence of Oinophilos (II) here probably allows for the synchronization of the archonship of Apolexis (II) of Oion, 20 B.C., with the third generalship of Antipatros: Oinophilos and Apolexis were almost certainly in office together in the publication of the Lemnian Decrees (*IG* II[2] 1051 + 1058 & *IG* II[2] 1052 + 1053 + 1063; see entry nos. 4 & 5 above). 2) another honorand, Alexandros of Leukonoion, treasurer of the stratiotic fund and Kerykid *hymnagogos*, served in the same archonship as the *tamias* of the Athenian *dodekais* (recorded in *F. Delphes* III.2 no. 61 l. 7).

(34) *Agora* XV no. 289

Prytany Decree (*Aiantis*): probably from the archonship of Areios of Paiania or Demeas of Azenia; probably 19/18 or 18/17 B.C.

Edition(s): from Dow (1937) 183–185 no. 114.

Commentary: a poorly preserved decree, in which the eponymity is disposed as [ἐπὶ ca. 4]ου ἄρχον[το]ς.

New Analysis: such short-named archons of the Augustan period, with the appropriate genitive name-ending, are attested for only two individuals: Areios of Paiania (ca. 19 B.C.) and Demeas of Azenia (of ca. 18/17 B.C.; see following entry for *Agora* XV no. 293). Serious consideration should therefore be given to restoring the eponymity as either [ἐπὶ Ἀρεί]ου ἄρχον[το]ς or [ἐπὶ Δημέ]ου ἄρχον[το]ς.

(35) *Agora* XV no. 293

Prytany Decree (*Pandionis*): from the archonship of Demeas of Azenia & the fifth hoplite generalship of Antipatros of Phlya, with Apolexis (III) *Philokratous* of Oion as sponsor; probably 18/17 B.C.

Edition(s): from Dow (1937) 186–191 no. 116.

Commentary: 1) this decree is the only record of Antipatros' fifth generalship; his fourth is dated to ca. 19/18 B.C., while his seventh and final *strategeia* is dated to ca. 15 B.C. (see Geagan [1979]). 2) Apolexis (III) *Philokratou* of Oion makes his first recorded appearance, as the sponsor of the decree (see further below). 3) this decree offers significant evidence for the revival of the prytany's ancestral customs in the Augustan period, as enacted through the liturgical *pronoia* of the honored tribal treasurer Philon of Paiania.

New Analysis: 1) Demeas (a very rare name) would seem also to appear, together with Apolexis (II?) of Oion, in the prytany-related inscription *IG* II^2 3505, honoring a treasurer of the Boule; with uncertain office. As discussed in the entry *IG* II^2 3505 (entry no. 184), if this Apolexis should instead be identified as Apolexis (III), without distinguishing patronymic, then *IG* II^2 3505 could be assigned to the same prytany-year as *Agora* XV no. 293. 2) this decree would appear to mark the debut of the public career of Apolexis (III), whose archonship would have followed soon after, perhaps in 17/16 B.C. (see discussion under entries *IG* II^2 1713 & 2997 [= entry no. 94 below], & also evidence in *IG* II^2 2461 [entry no. 84]). 3) the honored treasurer of the stratiotic fund, Theogenes of Eupyridai, may have had a close professional relationship with Apolexis (III), since he served as Pythian *hieromnemon* during the younger Apolexis' archonship (in *F. Delphes* III.2 no. 63 ll. 9–10, with Addendum).

(36) *Agora* XV no. 295

Prytany Decree: liturgical honors for a traditionalist prytany treasurer; probably mid-Augustan.

Edition(s): from *SEG* 25 (1971) no. 134 (= *Hesp.* 37 [1968] 278–279 no. 16, ed. B.D. Meritt).

Commentary: only the main text of the decree is partially preserved, without eponymous date, recording honors to the four-times prytany treasurer To[- - -]. Significant as evidence for the revival of the traditional ritual observances, religious sacrifices and processions, within the prytany calendar; as fully discussed by Meritt.

(37) *Agora* XV no. 300

Prytany Decree: honoring Leonides (V) of Melite as *strategos*; soon after 12/11 B.C.

Edition(s): from *SEG* 21 (1965) no. 739 (= *Hesp*. 33 [1964] 216–217 no. 60, ed. B.D. Meritt).

Commentary: extremely fragmentary, only preserving part of the inscribed column in which the *strategos* is honored; should date relatively soon after the archonship of Leonides in 12/11 B.C. (as recorded in *IG* II^2 1713 l. 30; & see Kapetanopoulos [1968a] 514 no. 31).

(38) *Agora* XV no. 302

Prytany Decree: from the archonship of Aristodemos of Trikorynthos; ca. 10 B.C.

Edition(s): *pr. ed.* of Agora I 2969.

Commentary: 1) extremely fragmentary, preserving only part of the first few lines of the decree, with the archon's name read and restored as Ἀριστοδ̣[ήμου]. 2) Follet (1989) 41 suggests an alternative restoration, as Ἀριστοξ[ένου] (surviving lower horizontal *hasta* as Ξ instead of Δ), with identification as the archon Aristoxenos of 55/54 B.C. (in *IG* II^2 1713 l. 17).

New Analysis: keeping the original restoration, this Aristodemos should be the Kerykid *hymnagogos* of 20 B.C. (in *SEG* 30 [1980] no. 93 l. 19 [= no. 6 above]; thus Clinton [1975] 97–98); a very rare name, he should also be identified with the *prytanis* "Aristod[emos]" of Trikorynthos of ca. 30 B.C. (in Traill [1978] 289–290 no. 18 l. 11). His archonship should date ca. 10 B.C., close to that of the fellow Kerykid Demochares of Azenia, one of the first priests of the Consul Drusus (ca. 9/8 B.C.).

(39) *IG* II^2 2468

Prytany Decree (*Ptolemais*): probably end of the 1st c. B.C.

Edition(s): now *Agora* XV no. 303.

Commentary: 1) published in the Corpus as a tribal list, the inscription (now in Russia) is restudied after its republication in Leningrad (see *BE* [1969] no. 486); with corrected reading of ll. 2–4 (so that the preserved *prytaneis* list now starts at l. 5). 2) the *prytanis* from Phlya in l. 7 [- - -]φιλος

Νέστο[ρος] of Phlya (restored as [Θεό]φιλος Νέστο[ρος] in l. 6 of the Corpus) is now restored as [Πάμ]φιλος Νέστο[ρος]; identified with the late Augustan or early Tiberian *thesmothetes* in *IG* II^2 1729 ll. 2, from the archonship of Polycharmos of Marathon.

New Analysis: the *prytanis* Philistos *Leukiou* of Phlya could well be the son of the Amynandrid Leukios of Phlya of 20 B.C. (in *IG* II^2 2338 l. 36); the *prytanis* Apollophanes of Phlya was an ephebe ca. 20–10 B.C. (see entry no. 51 below).

(40) *IG* II^2 1070

Prytany Decree (*Oineis*): from the archonship of King Kotys of Thrace; between A.D. 14–19.

Edition(s): now *Agora* XV no. 304; after Dow (1937) 193 no. 119.

Commentary: 1) originally published as a civic decree, the surviving text includes the preamble together with statement of liturgical honors awarded to the *tamias* Theagenes of Oie. 2) the archonship of Kotys, who briefly reigned from ca. A.D. 12/13–19, is assigned to between A.D. 14 and the year of his murder in A.D. 19; for his honorific statue in *IG* II^2 3443 would appeared to have been reused from the statue-base awarded to Paullus Fabius Maximus (in *IG* II^2 4129), who died in A.D. 14 (see Graindor [1927a] 88–89 & Braund [1984] 78 & 87 note 28).

(41) *Agora* XV no. 308

Prytany Decree (*Antiochis*): preserving honors to Oinophilos of Trikorynthos or Steiria; probably ca. A.D. 30–40.

Edition(s): from *SEG* 21 (1965) no. 601 (= *Hesp.* 33 [1964] 217–218 no. 62, ed. B.D. Meritt).

Commentary: as restored Oinophilos is honored for an unknown office by the Boule instead of the *prytaneis*: [ἡ] | βο[υλή] (ll. 1–2) .

New Analysis: 1) since it was customary for the *prytaneis* to award liturgical honors, the reference to the Boule should be part of the honorand's official title, either as the herald of the Boule or as the treasurer; since Oinophilos' family had a long tradition of holding the heraldship at the beginning of a public career, that office should almost certainly be recorded, with an additional line necessary: as [οἱ πρυτάνεις | τὸν κήρυκα τῆς] | βο[υλῆς] (cf. *Agora* XV no. 287 ll. 1–3 & especially the

following entry). 2) any firm date for the decree depends on the identification of this Oinophilos, as well as the first recorded *prytanis*, Themistokles of Besa: i) Themistokles is the probable younger brother or (perhaps less likely) the son of the prominent late Julio-Claudian official Diotimos of Besa; ii) Oinophilos is to be identified as either the archon Oinophilos of A.D. 28/29 (in *IG* II[2] 1713 l. 37) or, more probably, the future Eleusinian hierophant Tib. Cl. Oinophilos (V) of Trikorynthos (and as such likely to be the same Oinophilos honored as herald in *SEG* 28 [1978] no. 164, following).

(42) *SEG* 28 (1978) no. 164

Prytany Decree (*Antiochis*): preserving honors to herald of the Boule Oinophilos of Trikorynthos and the *antistrategos* Ammonios (II) of Cholleidai; probably ca. A.D. 30–40.

Edition(s): from Traill (1978) 300–302 no. 24.

Commentary: 1) Traill's date of "*ca. a.* 70–80 (?) *p*." is based on the tentative identification of the *antistrategos* as the son of the *strategos* and philosopher Ammonios (Plutarch's teacher in the 60s A.D.). 2) the decree preserves the earliest mention of an Athenian *antistrategos*, of uncertain function (as an assistant to the hoplite general in the suggestion by Traill [p. 301, under ll. 15–19]).

New Analysis: any firm date for the decree depends upon the identification and prosopography of three individuals in the inscription, the honorands Oinophilos and Ammonios, and the *prytanis* Aphrodisios of Paiania. 1) the *prytanis* is perhaps the most chronologically indicative, since his public career can be placed in the 30s A.D., when he served as an Akropolis *pyloros* during the late Tiberian archonship of Philotas of Sounion (in *IG* II[2] 2301 ll. 2–4; see entry no. 73 for the new date); his son Epigenes is attested in the Neronian period (as the dedicant in *IG* II[2] 4186). 2) the herald Oinophilos is then best identified with (Tib. Cl.) Oinophilos (V) of Trikorynthos, the Eleusinian Hierophant who achieved Roman citizenship under Nero for his Roman military service (full career recorded in *IG* II[2] 3546II); he may well be the same as the herald Oinophilos in *Agora* XV no. 308 above. 3) if correct, the *antistrategos* would then be the philosopher Ammonios, in the first of his three tenures as *strategos* (as recorded by Plutarch; see Jones [1966] & Swain [1997] 181–184), with the office cited here probably best understood as an exceptional "suffect" term; at the very least, the decree should pre-

date the family's Roman citizenship in A.D. 67 (for which see below under *IG* II^2 3558).

(43) *Agora* XV no. 309

Prytany Decree (*Antiochis*): preserving honors to Chariton (son of Antiochos) of Besa, treasurer of the prytanizing tribe; ca. A.D. 30–50.

Edition(s): from *SEG* 21 (1965) no. 602 (= *Hesp.* 33 [1964] 218–219 no. 63, ed. B.D. Meritt).

Commentary: the inscription preserves honors to the prytany treasurer; with two columns of *prytaneis* flanking, unusually, a central list of "Hearth-Guards" (*hestiouchoi*).

New Analysis: although the prosopography is slight, two of the *prytaneis* may be otherwise known, suggesting a date for the decree in the 30s A.D.: i) Nikias of Pallene as the Akropolis *pyloros* of A.D. 36/37 (in *IG* II^2 2292 ll. 31–32); ii) less assuredly, one of the two *prytaneis* Dionysios of Pallene could be a son of the late Augustan *strategos* and imperial priest Demostratos *Dionysiou* of Pallene, member of a prominent Kerykid family.

(44) *Agora* XV no. 310

Prytany Decree (?): preserving unusual career honors for (?) Tib. Cl. Chrysippos; probably mid-1st c. A.D.

Edition(s): from *Hesp.* 11 (1942) 37 no. 7, ed. J.H. Oliver.

Commentary: 1) if a prytany decree, its preserved content and format would be unique, for it appears to record career-honors by the *prytaneis* for (as preserved) a former gymnasiarch and herald of the Areopagos. 2) as disposed and restored, the decree is dated eponymously to the archonship of Tib. Cl. Chrysippos.

New Analysis: either the date of the inscription or the restoration of the eponymity may need to be revised, for it would be a unique occurrence to have an eponymous archon of the mid-1st c. with Roman citizenship; in the late Julio-Claudian period Roman citizenship appears to have occurred (naturally) only after subsequent liturgical service that might catch imperial attention, such as the hoplite generalship. 1) if mid-1st century in date, then Chrysippos, who could well be the late Tiberian archon Chrysippos in *IG* II^2 2302 ll. 5–6 (see relevant entry below

for date), might be better regarded not as the eponymous archon, but rather as either the honorand himself or as the mover of the decree. 2) if, less probably, the restoration is retained, then the archon should be a member of a family already possessing the *civitas* (such as the archon Tib. Cl. Chrysippos of A.D. 142/3, in *IG* II² 3740 ll. 1 & 19), in which case the decree should date at least later in the 1st century.

5. *Cultic Catalogues*

(45) *IG* II² 1935

Cultic Commemoration: cult-table (*trâpeza*) rite for Plouton, with list of participating married Athenians (*gegamekotes*); mid-Augustan, 20–10 B.C.

Edition(s): ll. 8–9 restored in Kapetanopoulos (1968b) 210 no. 2a, after *IG* II² 2464. Further restoration is possible in ll. 7 & 10–11, based on *IG* II² 2464 (as following entry):

[ὁ δεῖνος - - ἱερ]οφάντης
[- - - - - - -]ου ἱεροφάντου
[- - - - - - - ἀνέ]γραψεν τοὺς
[ἐπὶ κλίνην κ]αὶ ἐπὶ τράπε-
[ζαν ἐπιοφθέντας] τῷ Πλούτωνι
[κατὰ τὴν μαντ]ήαν τοῦ θεοῦ
[ἐκ τῶν **γεγαμ**]ηκότων
[Διότιμον Διο]δώρου Ἁλαιέα
[Θεόφιλον Διο]δώρου Ἁλαιέα
[**Λύσανδρου Θεώρ**]ου Ἐλευσίνιον
[**Παμμένην Ζήνων**]ος Μαραθώνιον

Commentary: 1) restoration and date in Kapetanopoulos (after identification as an Eleusinian copy of *IG* II² 2464 by J.H. Oliver, in *Hesp.* 11 [1942] 75, under no. 38); followed in Clinton (1974) 29, with date "around the end of the 1st c. before Christ" (see following entry). 2) for the category of the inscription, last attested in the 4th c. B.C. (in *IG* II² 1933 & 1934; & see Clinton [1974] 20), see most recently Dow (1983) 97–98 & especially 104, with bibliography. 3) evidence for a Delphic consultation in the mid-Augustan period; providing directions for the ritual preparation of a *theoxenia* for Pluto (with cult-bed and offering-table) at his shrine in Athens, probably located above the City Eleusinion on the NW slope of the Akropolis (thus Clinton [1974] 20; Pausanias 1.28.6).

(46) *IG* II² 2464

Cultic Commemoration: cult-table (*trapeza*) rite for Plouton, with list of participating married Athenians (*gegamekotes*); mid-Augustan, 20–10 B.C.

Edition(s): the dedication can be further restored (with prosopography; see following analysis).

[ὁ δεῖνος .... **ἱεροφάντης**]
[**ἀνέγραψεν τοὺς ἐπὶ κλίνην καὶ ἐπὶ**]
[**τράπεζαν ἐπιοφθέντας τῷ Πλούτωνι**]
[κατ]ὰ τὴ[ν μ]αν[τήαν τοῦ θεοῦ ἐκ τῶν]
γεγαμηκότων
[Δι]ότιμον Διοδώρου Ἁλαι[έα] (archon & priest)
[Θ]εόφιλον Διοδώρου Ἁλαιέ[α] (archon & *strategos*)
Λύσανδρου Θεώρου Ἐλευσίν[ιον]
[Π]αμμένην Ζήνωνος Μαρα[θώνιον] (archon, *strategos*, imp. priest)
[Ἡ]ράκλειτον [Ἡ]ρακλείτου Ἁλαι[έα]
Καλλικρατίδην Συνδρόμου [**Τρικορύσιον**] (*strategos*)
Οἰνόφιλον Συνδρόμου Στε[ιριέα] (herald of the Boule)
Ἐπικράτην Καλλιμάχου [**Λευκονοιόνα**] (archon & *strategos*)
Ζήνωνα Ζήνωνος Μαραθώ[νιον] (archon)
Ἀλάξανδρον Ἀλεξάνδρο[υ **Εὐπυρίδην**] (Pythian *hieromnemon*)
Κυδήνορα Διονυσίου Μελι[τέα]
Δημόστρατον Διονυσίου [**Παλληνέα**] (*strategos* & imp. Priest)
vac.
Σύμμαχον Τι[**μοθέου Μαραθώνιον**] (*thesmothetes*)
[Πο]λύκλειτ[ον **Ἀλεξάνδρου Φλυέα**] (archon)

ll. 2–3: after *IG* II² 1935 (ll. 4–5). l. 11: [Στειριέα], Kirchner & Aleshire (1991) 135 under no. 8. l. 15: [Εὐπυρίδην], as the well-known Pythian *hieromnemon* & *hieronikes*. l. 17: "[Μελιτέα]?" in Kirchner, a later family; [Παλληνέα], as the Kerykid and *strategos*. l. 18: Σύμμαχον Τε[- - -], in Kirchner; now restored as the *thesmothetes* of the early 1st c. A.D. l. 19: as the early Augustan archon Polykleitos *Alexandrou* of Phlya.

Commentary: 1) published in the Corpus among the *Catalogus generis incerti*; for correct identification of the inscription's nature, see most recently Dow (1983) 97–98 & 104. Eleusinian copy of the dedication in *IG* II² 1935: J.H. Oliver, in *Hesp.* 11 (1942) 75, under no. 38; followed in Clinton (1974) 29; & Kapetanopoulos (1968b) 210 under no. 2a (= *IG* II² 1935). 2) the rite is last attested in the 4th c. B.C. (in *IG* II² 1933 & 1934); & see Clinton (1974) 20, with Pluto shrine tentatively located on the northwest slope of the Akropolis (cf. Pausanias 1.28.6). 3) evidence for a Delphic consultation in the mid-Augustan period; providing directions for the ritual preparation of a *theoxenia* for Pluto (with cult-bed and offering-table).

New Analysis: 1) ll. 2–3 of the introduction can be restored from *IG* II² 1935. 2) the list of married men represents a veritable "who's who" of early and mid-Augustan Athens; thus, in the five instances of lost patronymics and/or demotics all can now be restored. 3) the high status of the men, both in terms of birth and office, is consistent throughout; as supplied in right-hand column, and further in the *apparatus criticus* (see also the relevant entries in the Prosopographical Catalogue, for most of the individuals listed).

6. *Ephebic Catalogues & Dedications*

(47) ***IG* II² 1961**

Ephebic Catalogue: *ephebeia* of Diotimos of Halai; ca. 40 B.C.

Edition(s): revised edition in *SEG* 34 (1984) no. 153; from Lazzarini (1985) 38–39.

Commentary: 1) long lost, Lazzarini has rediscovered the inscription in an Italian collection in Pesaro; hence re-published, with several new readings and line revisions, together with commentary (pp. 40–54). In particular, the previously suggested reading of the *paidotribes*' name into the office-title at l. 77 as ⟨Μ⟩[ενίσκον] (thus G.A. Stamires, in *Hesp.* 26 [1957] 252 note 69) is not supported in the new edition of the inscription, where the same line is read, with unusual symmetrical spacing, as: (the Demos) τ[ὸν] (*v.*) π (*v.*) α[ιδοτ] (*v.*) ρίβ |(*v.*) ην. 2) *IG* II² 1961 is significant for attesting the *ephebeia* of Diotimos of Halai, who became Bouzygid priest shortly afterward (ca. 35 B.C.) and would go on to hold the archonship in the late 20s B.C. 3) associated ephebic catalogues: in Dow (1983) 98, *IG* II² 1965 & *IG* II² 2463 are associated with the same *ephebeia*, with the ephebe Timon of Koile (l. 44) honored as the ephebic gymnasiarch in *IG* II² 2463 (ll. 27–28, as restored by G.A. Stamires, in *Hesp.* 26 [1957] 252 note 69) and the coincidence of three ephebes between *IG* II² 1961 & *IG* II² in 2463 (from the tribe *Hippothontis*, *IG* II² 1961 ll. 50, 70, 73 in *IG* II² 2463 ll. 4, 8–9). The first association is significant, for *IG* II² 1965 records the *ephebeia* of Apolexis (II) *Apellikôntos* of Oion (honored as ephebic treasurer in ll. 11–13)—rather than the slightly younger cousin Apolexis (III) *Philokratous*, as identified in the Corpus (see Davies [1977] 119 note 83)—who can now be identified as a co-eval of Diotimos of Halai (see below under

IG II^2 2997 [= no. 94], with archonship ca. 17 B.C.). 4) according to Raubitschek (*apud* Stamires p. 251), *IG* II^2 1961 should also be associated with *IG* II^2 3730: the ephebe Leukios of Sounion (l. 21) is honored as the ephebic gymnasiarch in *IG* II^2 3730 ll. 7–8.

New Analysis: 1) the class-size of *IG* II^2 1961 can be estimated at around 125, which compares well with *ephebeia* of the period: the names of some 68 *epheboi* are preserved in two columns, from tribes VIII–X (*Kekropis*, *Attalis*, & *Hippothontis*), with a traditional admixture of foreign ephebes (especially under *Hippothontis*); the preamble and the original Column I of the decree are lost. 2) since evidently only one ephebe was elected to serve as gymnasiarch for each *ephebeia*, *IG* II^2 1965 and *IG* II^2 3730 (with their respective gymnasiarchs) cannot both belong to the same ephebic-year; thus perhaps the ephebe Leukios *Dekmou* of Sounion in *IG* II^2 1961 should not be identified with the gymnasiarch Leukios, whose patronymic goes unrecorded; in addition, the *paidotribes* is different for the two inscriptions, with the well-known Meniskos of Kolonos honored in *IG* II^2 3730. 3) the ephebe Sophokles of Hagnous is now known as the brother of the great Augustan *daidouchos* Themistokles (as Sophokles IV, son of Theophrastos III).

(48) *IG* II^2 1965

Ephebic Catalogue: *ephebeia* of ca. 40 B.C.; Apolexis (II) of Oion as treasurer.

Commentary: 1) very fragmentary, preserving only several names, including some foreign ephebes; probably from last-listed tribe, *Antiochis* (XII). 2) revised date, after association with *IG* II^2 1961 in Dow (1983) 98, with coincidence of Timon of Koile as ephebe in *IG* II^2 1961 (l. 44) and ephebic gymnasiarch in *IG* II^2 1965 (ll. 26–27). 3) the ephebic treasurer is now identified as Apolexis (II) of Oion, son of Apellikon, rather than his slightly younger cousin Apolexis (III) *Philokratous*; see Davies (1977) 119 note 83.

New Analysis: Apolexis (II) and Diotimos of Halai were therefore enrolled in the same *ephebeia* (see under entry *IG* II^2 1961 above).[1]

[1]In *LPGN* II, this Apolexis is distinguished (as Ἀπόλεξις (20)) from Apolexis II (Ἀπόλεξις (19)).

(49) *IG* II^2 2463

Ephebic Catalogue: *ephebeia* of ca. 40 B.C.

Commentary: identified as an ephebic catalogue, from the same *ephebeia* as *IG* II^2 1961, in Dow (1983) 98; with coincidence of three ephebes (*IG* II^2 2463 ll. 4, 8–9 in *IG* II^2 1961 ll. 50, 70, 73).

New Analysis: see under entry *IG* II^2 1961 above.

(50) *IG* II^2 1964

Ephebic Catalogue: a "new-style" ephebic document, probably of 20/19 B.C.; with Argaios of Pambotadai as *kosmetes*.

Commentary: 1) very fragmentary, preserving only the *kosmetes* and several names; probably from the first-listed tribe, *Erechtheis* (1). 2) as noted in the Corpus, the inscription's *kosmetes* is also known from his later service as *thesmothetes*, in 14/13 B.C. (*IG* II^2 1721 l. 8); and as a member of the *genos* of the Amynandridae *(IG* II^2 2338 l. 13, 20 B.C.). 3) according to Davies (1979) 119, *IG* II^2 1964 should be regarded as an example of the "new-style" ephebic catalogue, where status and origin, whether citizen or non-citizen, are omitted; on this view the new documentary practice is seen as a consequence of the imperial prohibition of 21 B.C. against the sale of Athenian citizenship, which effectively made entry into the *ephebeia* tantamount to the conferral of citizenship.

New Analysis: the first-listed ephebe, Poseidonios of Phlya (l. 2) could be the same as the victorious ephebic *agonothetes* restored in *SEG* 29 (1979) no. 167 (from Peppas Delmousou [1979] 125–132 [= no. 127]), which represents the dedication of a statue to Augustus as the "New Apollo," generally associated with the imperial visit of 19 B.C.

(51) *IG* II^2 1962

Ephebic Catalogue: of 20–10 B.C.

Commentary: extremely fragmentary, preserving only two complete names of ephebes, from the tribe *Ptolemais*; and two partial names from *Leontis*.

New Analysis: dated in the Corpus to "*fin. s.* I *a.*," this catalogue should probably date instead to 20–10 B.C., since the ephebe [Ἀ]πολλοφάνης Δωσιθέο[υ] of Phlya (l. 6) served as *prytanis* at the end of the century (in

Agora XV no. 303 l. 10 = *IG* II² 2468 l. 9; cf. Dow [1983] 105); his father was *prytanis* ca. 30 B.C. (in *SEG* 28 [1978] no. 95 l. 37 [= no. 27 above]). The other ephebe, [Δ]ιονύσιος Ἀπολλοφάνο[υς], may well be a cousin.

(52) *IG* II² 1966

Ephebic Catalogue: ca. archonship of Apolexis (III) *Philokratou* of Oion; with newly revised date of ca. 17 B.C.

Commentary: extremely fragmentary, preserving only the name and title of the *paidotribes* Apollonides of Phrearrois; also attested as such in the *lampodromia* dedication *IG* II² 2997 (ll. 8–9), from the archonship of Apolexis (III) of Oion, and previously as *hypopaidotribes* in the archonship of Diotimos of Halai (in *IG* II² 2996 ll. 7–9, ca. late 20s B.C.).

New Analysis: since promotion to *paidotribes* normally occurred only a few years after holding the position of *hypopaidotribes*, both this inscription and *IG* II² 2997 should date to ca. 17 B.C. For such a redating of the archonship of Apolexis (III) of Oion, from conventionally ca. 8/7 B.C., see discussion below under *IG* II² 2461 & 2997 (entry nos. 84 & 94; and the Prosopographical Catalogue, under Apolexis [III] *Philokratous*).

(53) *IG* II² 1963

Ephebic Catalogue: of 13/12 B.C.; from the archonship of Zenon of Marathon.

Commentary: 1) no new edition(s) or supplements; included here because it is the only ephebic catalogue of the Augustan period to preserve the archon-date, which is known in absolute terms (from *IG* II² 1713 l. 29). 2) the extant catalogue preserves the names of sixty-six ephebes, all citizens, from tribes I–VI; thus the *ephebeia* enjoyed a healthy enrollment of some 120 ephebes. 3) *IG* II² 1963 is also prosopographically significant (as treated in the Corpus, in need of some correction); in particular, it helps date the tribal catalogues *IG* II² 2461 & 2462 (see following analysis & relevant entries below).

New Analysis: 1) several ephebes from this inscription would seem to appear in the tribal catalogues *IG* II² 2461 & 2462 (rather than as homonymous sons or nephews, as given in the Corpus), which should perhaps now date to sometime shortly after the *ephebeia* of 13/12 B.C.: in particular, the ephebes Philon of Eupyridai (l. 50; as restored in the Corpus after *IG* II² 2461 l. 79); and (ll. 46 & 47) [- -]οτος Γοργίου

Εὐπυρίδης & [- -]όδοτος Εὐδώρου ἐξ Οἴου (cf. *IG* II² 2461 l. 110 & 2462 l. 2, respectively). 2) additional prosopography: i) the ephebe Agathokles of Leukonoion (l. 45) is the likely son of the prominent Augustan treasurer and Kerykid Alexandros of Leukonoion (who appears with seniority in *IG* II² 2462 l. 9); ii) Epikouros *Asklepiodorou* of Gargettos (l. 31) appears to be a short-lived brother of the early Tiberian archon and priest Menandros of Gargettos.

(54) *IG* II² 1991

Ephebic Catalogue: from the archonship of Dioteimos of Besa (?); late Tiberian, ca. mid-30s A.D.

Commentary: dated in the Corpus generally to "*s.* I *p.*," an extremely fragmentary catalogue with the name of the eponymous archon preserved as [- - -]ίμου.

New Analysis: given the great rarity of the name-ending "-imos," serious consideration should be given to identifying the archon with Dioteimos of Besa (as [Διοτ]ίμου), the only attested archon of the 1st c. A.D. with such a name-ending; since he served as *strategos* in A.D. 41/42 (recorded in *IG* II² 3268, in Raubitschek [1943] 68; see entry no. 146), and the archons dating to the brief reign of Gaius (Caligula) are all accounted for, an archonship in the mid-30s A.D. is most probable (perhaps after the final entry in *IG* II² 1713, for A.D. 30/31).

(55) *IG* II² 1989

Ephebic Dedication: from the archonship of Diokles of Hagnous; now from the reign of Gaius Caligula, probably A.D. 39/40 or 40/41 (or possibly A.D. 36/37).

Edition(s): from the *pr. ed.* in Graindor (1927b) 301–302 no. 75. See now *SEG* 34 (1984) no. 155, for a new join (EM 3066) at the top of the stele; from Peppa-Delmouzou (1977). Also noted, the restoration suggested in Kapetanopoulos (1968b) 210 no. 2b for the name of the *kosmetes* in ll. 3–4, as κοσμη[τεύοντος Κλαυδίου Εὐ] | κλέους τοῦ) Μαρα[θωνίου].

Newly revised restoration proposed here (ll. 1 & 3):

ἀγαθῇ τύχῃ ⟦**Γαίον Καίσαρα Σεβαστόν**⟧
ἐπὶ Διοκλέους ἄρχον[τος καὶ ἱερέως Δρού-]
σου ὑπάτου, κοσμη[τεύοντος **Θεμιστο**-?]
κλέους τοῦ Μαρα[θωνίου]

Commentary: 1) the new join demonstrates that the *rasura* continues past the emperor's name into a relatively short titulature. 2) Peppa-Delmouzou retains the Corpus restoration of Nero (⟦Νέρονα⟧), while suggesting (ahistorically) the restoration of "Γάιον or some shorter title after the name Νέρονα." 2) the "Eukles" of Marathon restored as *kosmetes* by Kapetanopoulos is otherwise unknown for the prominent and well-attested Herodes-Eukles family of Marathon; and would make for a third, homonymous son of the Augustan *strategos* and priest Eukles (IV). The restoration and identification is not recognized in Ameling (1983), the most comprehensive study of the Marathonian family.

New Analysis: 1) the short titulature in *rasura* clearly points to the restoration of the emperor as Gaius (Caligula): ⟦Γαίον Καίσαρα Σεβαστόν⟧; that possibility was raised by Graindor, but suppressed in the belief that the *rasura* was limited to the emperor's name and thus too long for Γάιον. The emperor Gaius (Caligula) was honored with an altar in the Agora (in *SEG* 34 [1984] no. 182 [= entry no. 140]) and with a statue on the Akropolis, together with his sister and consort Drusilla (in *IG* II^2 3266, with her short-lived cult; as re-examined in entry no. 142). 2) most definitely, the dedication cannot date to the Neronian period, since the decree's eponymous archon, Diokles of Hagnous (son of the prominent Augustan *daidouchos* Themistokles II of Hagnous) is attested as *strategos* (probably iteratively) by the early Claudian period; his archonship would have come just before or (probably) more likely after the consecutive tenures of Rhoimetalkes of Thrace and Polykrites of Azenia, respectively in A.D. 37/38 & 38/39 (see discussion below under *IG* II^2 2292, entry nos. 75 & 76). If dated to the end of Caligula's reign, the archonship of Diokles would have immediately preceded or succeeded that of Sekoundos (recorded eponymously in the so-called Consolation Decree *IG* IV.1^2 83 l. 7 & 84 l. 1); this archon is the likely father of the Neronian agent G. Carrinus Secundus who also served as eponymous archon (Sekoundos *neoteros* in *IG* II^2 2300 [+3541] & *IG* II^2 4188, treated below, entry nos. 78 & 261): a professor of rhetoric at Rome, he was exiled to Athens by Caligula in A.D. 38 (*PIR*^{2} C449). 3) as for the *kosmetes*, his name is most easily restored as "Themistokles," as given above; given the great rarity of the name for that deme, he could well be related to Themistokles of Marathon, the archon of A.D. 27/28 (as in *IG* II^2 1713 l. 36). 4) a Caligulan date is significant in that the Athenocentric reference to ephebic *philoi gorgoi*, so popular in the Claudian ephebic dedications, now appears as an earlier trend.

(56) *IG* II^2 1980

Ephebic Dedication: honoring the ephebe Theophilos of Besa; probably Claudian in date.

Commentary: extremely fragmentary, lacking eponymity and any fully preserved name apart from Theophilos' (*in corona*).

New Analysis: Theophilos and his family are now well known, notably his father Dioteimos of Besa, archon ca. A.D. 35 (see *IG* II^2 1991 above) and *strategos* A.D. 41/42 (in *IG* II^2 3268, after Raubitschek [1943] 68; see entry no. 146), who afterward achieved Roman citizenship. As a Tiberius Claudius, Theophilos was later honored in *IG* II^2 3930 & (with brother Tib. Cl. Sostratos) in *IG* II^2 3938 (as re-edited in Clinton [1971] 118–119 no. 14); see further below under those entries.

(57) *IG* II^2 1975

Ephebic Dedication: from the archonship of Lysiades (V) *neoteros* of Melite; now A.D. 41/42.

Commentary: generally dated in the Corpus to the reign of Claudius.

New Analysis: 1) Lysiades (V) *neoteros* of Melite should almost certainly be restored as the eponymous archon of A.D. 41/42 in *IG* II^2 3268, a dedication to the emperor Claudius as consul designate II (as suggested in entry no. 146 below); from the hoplite generalship of Dioteimos of Besa. 2) a date at the beginning of Claudius' reign is otherwise indicated: i) the *paidotribes* Aphrodeisios (ll. 4–5) is given in the Corpus as the father of Ariston *Aphrodisiou* of Rhamnous, the *paidotribes* of A.D. 61 (in *IG* II^2 1990 ll. 10 & 20, archonship of Thrasyllos of Cholleidai); ii) the ephebic staff is different from those of the mid-40s A.D. and following, thereby indicating a date before the exceptional service of the *paidotribes* Dioteimos, with his three consecutive terms from A.D. 42/43–44/45 (see entries *IG* II^2 1969 & 1970, immediately following).

(58) *IG* II^2 1969

Ephebic Dedication: recording an ephebic *Germanikeia*; archonship of Antipatros (III) *neoteros* of Phlya, A.D. 44/45.

Commentary: 1) Antipatros (III) *neoteros* of Phlya as the eponymous archon of A.D. 44/45 in *FGrHist* 257 F 36 VI (Phlegon); an ephebic "kinship" dedication recording a boxing victory by the *philoi gorgoi* in the *Ger-*

manikeia, during the third tenure of the *paidotribes* Dioteimos and dedicated on behalf of the "Caesar" Claudius. 2) the dedication belongs to the same year as *IG* II^2 1970 (as well as *IG* II^2 1971); as does the second gymnasiarchy of Tib. Cl. Novios of Oion (recorded in *IG* II^2 1945 ll. 1–3, from the same archonship).

New Analysis: *contra* Kapetanopoulos (1967) 430, the *paidotribes* Dioteimos should not be identified with the prominent Julio-Claudian official Dioteimos of Besa, who by the date of *IG* II^2 1969 (& *IG* II^2 1970) was already too senior an official to hold such a minor liturgy.

(59) *IG* II^2 1970

Ephebic Dedication: honoring graduating ephebic class and the ephebe Themistokles; archonship of Antipatros (III) *neoteros* of Phlya, A.D. 44/45.

Commentary: 1) a full, formal ephebic class-dedication; during the third tenure of the *paidotribes* Dioteimos and dedicated on behalf of the "Caesar" Claudius. Same year as *IG* II^2 1969 (as well as *IG* II^2 1971 & 1945). 2) coincides with the second gymnasiarchy of Tib. Cl. Novios of Oion (recorded in *IG* II^2 1945 ll. 1–3).

New Analysis: 1) the Corpus restoration of the heading (l. 1) as [Τι Κλ Κ]αίσαρος should be rejected for formal and symmetrical reasons, and limited to simply [Κ]αίσαρος (as in *IG* II^2 1969). 2) the honored ephebe Themistokles (son of Themistokles) could belong to one of several families: the homonymous Themistokles family of Marathon; the old daidouchic Themistokles/Theophrastos family of Hagnous (perhaps as nephew to the Claudian *strategos* Diokles); or (perhaps less likely) to the Themistokles/Diotimos family of Besa; and there is also Plutarch's classmate Themistocles, who was reputedly a descendent of the great Persian War commander (Plutarch, *Them.* 32.3). 3) the *paideutes* Apollonios (l. 7) may well have served as *paidotribes* soon afterward, in the archonship of Mithridates (see entry no. 61)

(60) *IG* II^2 1971

Ephebic Dedication: attributable to the archonship of Antipatros (III) *neoteros* of Phlya, A.D. 44/45.

Commentary: 1) as demonstrated in the Corpus, this fragmentary dedication belongs to the same year as *IG* II^2 1969 & 1970, with matching

ephebes. 2) coincides with the second gymnasiarchy of Tib. Cl. Novios of Oion (recorded in *IG* II[2] 1945 ll. 1–3).

(61) *IG* II[2] 1968

Ephebic Catalogue: archonship of Mithridates; probably ca. A.D. 45/46.

Commentary: this catalogue numbers among a series of ephebic inscriptions of the Claudian period that presents an exclusive list of ephebes with special claim as "true" Athenians, through ancestral "kinship."

New Analysis: 1) this catalogue, which has a certain Απολ[- - -] as *paidotribes*, should date after the three-year tenure of the *paidotribes* Dioteimos, which ended in A.D. 44/45 (see entry for *IG* II[2] 1969). 2) similarly, if the *paidotribes* here is to be identified (as Ἀπολ[λώνιος]) with the *paideutes* Apollonios of A.D. 44/45 (in *IG* II[2] 1970 l. 7), serving in that lower ephebic office, then the archonship of Mithridates would have to date within a few years after the tenure of Antipatros (III) of Phlya. 3) it is tempting to identify the archon Mithridates, otherwise unknown and a name unfamiliar to Athenian onomastics in this period, with Mithridates VIII, the Bosporan king who reigned from A.D. 39/40–45/46.[1]

[1] *LPGN* II registers only this Mithridates (Μιθριδάτης (1)), & Μιθριδάτης (2), of the mid-2nd c. A.D.

(62) *IG* II[2] 1973a

Ephebic Dedication: commemorating ephebic friends and honoring ephebe Aiolion of Phlya, from the archonship of Metrodoros; late Claudian in date (?).

Edition(s): Hitchman & Marchand (2004), where *IG* II[2] 1973a is shown to be entirely distinct from *IG* II[2] 1973b (see figs. 1 & 2); slight corrections and revisions.

Commentary: 1) *IG* II[2] 1973b is now dated to a much earlier period, perhaps as early as the 2nd c. B.C. 2) *IG* II[2] 1973a as newly revised (text on p. 166): l. 3, the patronymic for the *hegemôn* Philostratos is now indicated as missing; ll. 4–5, the Corpus supplement completing the patronymic of the *paidotribes* Diodotos is presented; l. 5, the office-title for the *hoplomachos* Nikias is corrected to a substantive (from the participle form);

the ephebic names in the third column, displaced downward by one line, are now accurately disposed. 3) new commentary on the inscription is also given (pp. 170–171). 4) as demonstrated in the Corpus, this dedication should date to within a year or two of *IG* II^2 1974: the same *hegemôn* and *hoplomachos* appear in both.

New Analysis: the honored ephebe Aiolion *Antipatrou* of Phlya is commonly identified as the son of Antipatros (III) of Phlya, the archon of A.D. 44/45; if correct, *IG* II^2 1973a would likely date to the late Claudian period (at the earliest), since the father should have achieved the archonship at a relatively young age (given the status of the family).

(63) *IG* II² 1974

Ephebic Dedication: dedication by the ephebic *philoi gorgoi*, from the archonship of Kallikratides (VI) of Trikorynthos; late Claudian in date (?).

Commentary: as demonstrated in the Corpus, this dedication should to within a year or two *IG* II^2 1973a: the same *hegemôn* and *hoplomachos* appears in both.

New Analysis: for the date, see discussion above under *IG* II^2 1973a.

(64) *IG* II² 1979

Ephebic Dedication: from the archonship of [De]mosthe[nes] (?); late Julio-Claudian in date.

Commentary: generally dated in the Corpus to the reign of Claudius; name of archon restored as Demosthenes ([Δη]μοσθένους) after Graindor (1922a) 82–83 no. 52.

New Analysis: 1) Graindor's restoration of the archon, with consequent Claudian date, is based on the untenable identification with the archon *basileus* Demosthenes in *IG* II^2 1735 (l. 4), from the archonship of Metrodoros; the holding of both offices would be unprecedented. 2) without such an identification *IG* II^2 1979 is too fragmentary to date, although the reference to the ephebes as *philoi gorgoi* (in l. 6) is still indicative of the late Julio-Claudian period. 3) since the name of Demosthenes is poorly attested from the Augustan and Julio-Claudian periods (and not known again in any significant fashion until the 2nd c. A.D.), perhaps a different restoration is called for: e.g. [Τι]μοσθένους (after the Kerykid

families, Timosthenes of Kephisia and Timosthenes of Anaphlystos). 4) more certainly, the reference to the archonship should be restored in l. 2 of the inscription (rather than in l. 1, where the restoration [Καίσαρος] can be retained), to conventionally follow the archon's name (hence no demotic to be restored).

(65) *IG* II² 1990

Ephebic Dedication: from the archonship of Thrasyllos of Cholleidai, A.D. 61; with special recognition of Tib. Cl. Novios of Oion, in his eighth hoplite generalship.

Commentary: 1) this inscription has drawn a great deal of attention in all recent studies of Novios of Oion: see especially Follet (1976) 161; Geagan (1979b); & Spawforth (1994b) 234–237. 2) *IG* II² 1990 dates to the same year as the so-called Parthenon Inscription (*IG* II² 3277) honoring Nero (with revised text in *SEG* 32 [1982] no. 251; given below as entry no. 155), also from the eighth hoplite generalship of Novios. 3) the archon Thrasyllos (with tenure dated by Phlegon, in *FGrHist* 257 F36 xx), son of the philosopher Ammonios, is recorded as herald of the Areopagos ca. A.D. 67 in *IG* II² 3558 (ll. 6–8); cf. Jones (1966) 213.

(66) *IG* II² 1992

Ephebic Catalogue: from the archonship of Leukios; Neronian, ca. A.D. 55–65.

Commentary: 1) the general Corpus date of "*post med. s.* I *p.*" has been down-dated from the Flavian to the Neronian period, based upon the prosopography of the honored ephebes Sophokles (III) and Konon (III) of Sounion, as studied in Aleshire (1991) 228: both brothers were born ca. A.D. 35–45 (hence above date), while their father Konon (II) of Sounion served as eponymous archon in A.D. 56/57 or 57/58. 2) to be rejected is the recent identification (in Follet [1989] 41 n. 41) of the archon Leukios here as Lucius Caesar (identified as the honorary archon, with his brother Gaius, in *IG* II² 2328), with consequent date "vers le milieu du 1er siècle" (B.C.) for *IG* II² 1992.

New Analysis: the archon Leukios is likely descended from the two related archons of that name known from the deme of Rhamnous in the mid-1st c. B.C. (recorded in *SEG* 21 [1965] nos. 685 & 686; with demotic for the younger of the two, Leukios *neoteros*, in *BCH* 84 [1960]

655); also, possibly the Augustan priest of Asklepios, Zenon *Leukiou* of Rhamnous (in *IG* II² 3120, 3176, & 4308).

7. Pyloroi *Dedications from the Akropolis*

(67) *TAPA* 76 (1945) 105

Pyloroi Dedication: from the archonship of Antiochos (of Sphettos?); 15/14 B.C.

Edition(s): as restored in Raubitschek (1945) 105; with inscription illustrated in *Hesp.* 8 (1939) 30–32 no. 8, ed. E. Schweigert (EM 2537 + Agora I 4772a + 4772b).

Text as slightly emended & accurately disposed (based on personal autopsy):

ἐπ[ὶ]
Ἀντ[ιόχου?]
πύ̣[λωροί·]
Λεύ[κιος]
Πειρ[αιεύς]
Κλέ[ων]
Φ̣α̣λ̣[ηρ]εύς

Commentary: 1) the text is inscribed over an honorary decree of 318/7 B.C. published by Schweigert, where EM 2537 (= ll. 1–3 of the dedication) was found to join Agora I 4772a (= ll. 4–7); Agora 4772b preserves the end of the demotic in l. 7. 2) Raubitschek restores the name of the archon as Antiochos (reading part of the *iota* after *tau*: Ἀντι̣[όχου]), and identifies him with the archon Antiochos of 15/14 B.C. (in *IG* II² 1713 l. 27); the *pyloros* Leukios of Peiraieus is also identified, as the ephebe of ca. 40 B.C. in *IG* II² 1961 (l. 50), and now also known as the father-in-law of the late Augustan *thesmothetes* Kleomenes (II) of Marathon (from *IG* II² 2463 l. 9).

New Analysis: 1) the *iota* in Antiochos is not at all preserved, so that the accurate transcription of the text in l. 2 reads Ἀντ[- - - - -]. Raubitschek's restoration and identification of the archon as Antiochos (for his possible demotic as Sphettos, see analysis under *IG* II² 1713 l. 27 [= entry no. 13]), is still very likely, since *pyloroi* dedications from the following two years, 14/13 & 13/12 B.C., can now be recognized (see the following two entries, nos. 68 & 69). 2) thus there is now evidence

that such *pyloroi* dedications were not exclusively a phenomenon of the Claudian period (*contra* Graindor [1931] 83–84 & 160–162). 3) for the format of the dedication, with abbreviated eponymity, see *IG* II^2 2292a ll. 27 & 37. 4) the series of mid-Augustan *pyloroi* dedications could well indicate a brief period of intensive activity on the Akropolis (the so-called Monument of Agrippa, for example, was dedicated ca. 16–12 B.C.).

(68) *IG* II^2 2299a

Pyloroi Dedication: from the archonship of Polyainos of Sounion, 14/13 B.C.; with Megiste, daughter of Asklepiades of Halai, as 'eponymous' priestess of Athena Polias.

Edition(s): as demonstrated below, the eponymous archon should be restored as Polyainos (of Sounion), of 14/13 B.C.

> [ἐπὶ **Πολυα]ίνου** ἄρχον-
> [τος, ἐπὶ ἱ]ερίας Ἀθηνᾶς
> [Μεγίστ]ης

Commentary: dated to the late Claudian period in Graindor (1922a) 75–76 no. 45; as based on several tenuous assumptions: i) that *IG* II^2 2299a is contemporary with *IG* II^2 2299b, which is indeed Claudian in date (with the *pyloros* Diototos *Antipatrou* Kropides, *paidotribes* during the archonship of Metrodoros, in *IG* II^2 1973 l. 4), rather than the latter simply being a re-use of the original *stele*; ii) that the priestess Megiste (as necessarily restored) should be identified with the mid-1st c. (Junia) Megiste, daughter of Zenon of Sounion; & iii) tentative restoration of the archon as Phileinos of Oion ([ ]ῖνος) and identification as the father of Tib. Cl. Novios of Oion (which would require contemporary careers for father and son).

New Analysis: 1) *IG* II^2 2299b represents the re-use of the much-earlier dedication (a common phenomenon); the letter-forms are markedly different. 2) Megiste (as restored) in this dedication should be identified with the Augustan priestess Megiste of Halai (as certainly in the *pyloroi* dedication *ArchEphem* [1973] 66 no. 12, treated below, entry no. 71);[1] the Claudian priestess Megiste is largely attested after her Roman citizenship (as a Junia) in ca. A.D. 44 (as in *IG* II^2 3276, 3283, 3536, & 3537); & so the Megiste of *IG* II^2 2299a is more likely identified as the Augustan priestess Magiste. 3) since archons with the name-ending "–inos" are extremely rare for any period—and given the evidence

of the entries immediately preceding and following—the archon of *IG* II[2] 2299a is best identified as Polyainos of Sounion, the archon of 14/13 B.C. (in *IG* II[2] 1713 l. 28; also known from the archon-list *IG* II[2] 1721 & from *IG* II[2] 3887/8, as consolidated in Clinton [1971] 118 no. 13).

[1]The conventional identification of the priestess as (Junia) Megiste is questioned in *LPGN* II Μεγίστη (7).

(69) *IG* II[2] 2294a

Pyloroi Dedication: from the archonship of Zenon (of Marathon), 13/12 B.C.

Commentary: dated in the Corpus to ca. A.D. 37/38; with archon Zen-[on] distinguished from the Augustan archon Zenon of Marathon (*IG* II[2] 1713 l. 29, 13/12 B.C.) due to the presence of the *pyloros* Ktesikles, who is identified as the same in *IG* II[2] 2292(a) l. 40, from the archonship of Polykritos of Azenia, "*c. a.* 37/8 *p.*"

New Analysis: the Zenon in the dedication should in fact be identified with the Augustan archon: i) the Ktesikles in *IG* II[2] 2294a should be read as a patronymic for the *pyloros* Tryphon, who is otherwise notably absent one: πυλωρ[οί] | Τρύφων Κτησ[ικλέους]—and the staff is entirely different from that under Polykritos; ii) the Augustan Zenon of Marathon is the only known archon of that name, and similar dedications are now attested for the previous archonships of 15/14 & 14/13 B.C. (as treated above).

(70) *IG* II[2] 2307b

Pyloroi Dedication: probably from the archonship of Arist(odemos) (of Trikorynthos?); mid-Augustan, ca. 9/8–2/1 B.C.

Commentary: tentatively dated in Graindor (1922a) 68–69 no. 38 to the late Tiberian period, after A.D. 30/31; in the Corpus generally to the mid-1st c. A.D.

New Analysis: 1) the restored disposition of the text is in need of revision: the recording of the archon's patronymic (as given in l. 2), is without parallel in *pyloroi* dedications. 2) the archon's name, given in the Corpus as Ἀρισ[τ- - - -], can be restored (ll. 1–2) as [ἐ]πὶ Ἀρισ[τοδή|μ]ου (with the word ἄρχοντος implied); an extremely rare name-prefix for both the Augustan and Julio-Claudian periods, wherein the name Aris-

todemos is best attested. An archon Aristodemos has been restored in the prytany inscription *Agora* XV no. 302 (see entry no. 39), dated "*ca. a Chr. n.*" As discussed under the entry for that inscription, this archon is most likely to be identified with the Augustan Kerykid Aristodemos of Trikorynthos; the archonship of his contemporary and fellow Kerykid, Demochares of Azenia, is dated to soon after 9/8 B.C. (see under entry *IG* II² 3176). 3) *IG* II² 2307a, which preserves only the demotic of one of the *pyloroi*, may then also date to the Augustan period.

(71) *BE* (1976) no. 178

Pyloroi Dedication: from the archonship of Theogenes (I) of Paiania, ca. 5/4 B.C.; with Megiste, daughter of Asklepiades of Halai, as 'eponymous' priestess of Athena Polias.

Edition(s): from *pr. ed.* in *ArchEphem* (1973) 66 no. 12, ed. I. Threpsiades (AM 7359; found 1952).

[ἐπὶ] Θ̣ε̣ο̣γένους ἄρχοντος, ἱε-
[ρεί]ας Μεγίστης, οἱ πυλω⟨ι⟩ρή-
[σαν]τες Διόδωρος Πανφίλου
[ἐξ Ο]ἴου, Ἀβάσκαντος Ἀντιόχου
[Π]ειραιεύς, Πλουτίων σαλπιστὴς
[Θε]ογένους Εἰφιστιάδης [- - -]
[- -] ζάκορος Ἐπα̣[**φρόδειτος**?]
[- -]νος Λ

Line 5: a spurious letter υ is given by Threpsiades ([υ Π]).

Commentary: 1) dated by the editor to the mid-1st c. A.D., after identification of the *salpistes* as same in *IG* II² 2292a (ll. 41–43), from the archonship of Polykritos of Azenia, of ca. A.D. 38/39. 2) date followed in Follet (1989) 38 n. 14, where the archon is identified with the late Julio-Claudian official (Tib. Cl.) Theogenes of Paiania; see also notice in *SEG* 39 (1989) no. 311 no. 3. 3) in Jones (1978) 228 an Augustan date is preferred, with the archon identified as the grandfather (or father) of the Areopagite herald Theogenes in *IG* II² 1723 (as *SEG* 26 [1976/1977] no. 166).[1]

[1]As recognized in *LPGN* II as Θεογένης (68), "iBC/iAD" (as attested in *IG* II² 1723); with the late Julio-Claudian official as Θεογένης (69), "c. 53–67 AD."

New Analysis: 1) the first four letters of the archon's name can only be faintly read, as represented in the transcription given above (*contra* the transcription in Threpsiades); the name of the *zakoros* (l. 7) can be re-

stored as Epaphrodeitos. 2) the date and identification in Jones can now be shown to be correct: i) an (early) Claudian date for the dedication would be too early for the archonship of (Tib. Cl.) Theogenes, whose tenure must have occurred ca. A.D. 51–55; he served as herald of the Areopagos in A.D. 61 (as recorded in *IG* II² 1990); ii) by the date of this Theogenes' archonship, in the late Claudian or early Neronian period, Ploution's brief service as *salpistes* would have long-since past (followed by such others as Apollonios of Lamptrea and Aphrodisios of Halai; in *IG* II² 2296 ll. 4–6 & 2297a ll. 9–10, respectively), and so the *salpistes* Ploution here could well be an homonymous grandfather (such service was often a family tradition); iii) as importantly, the priestess Megiste was consistently recorded as Junia Megiste after she received Roman citizenship in the mid-40s A.D. (as in *IG* II² 3276, 3283, 3536, & 3537). 3) the archonship of Theogenes here can be dated to ca. 4 B.C.: the Augustan Megiste evidently died in office by 5/4 or 4/3 B.C. (succeeded by Hipposthenis of Peiraieus; see under entry *IG* II² 4126, entry no. 232).

(72) *IG* III 3914

Pyloroi Dedication (?): Dionysios of Melite as *pyloros*; probably first quarter of the 1st c. A.D.

Edition(s): re-published in Osborne (1988) 16–17 no. 55.

Διονύ[σιος] | Μελιτ[εύς] | πυ(λωρός)

Commentary: Osborne regards the inscription, which was published as a funerary monument and omitted in the second edition of the Corpus, as non-funerary.

New Analysis: 1) although this inscription may not belong technically to the category of dedications treated here, it is worth including as evidence for the Akropolis *pyloroi* in the Augustan and Julio-Claudian periods. 2) as to the date, the *pyloros* is presumably a member of the moderately prominent Dionysios family of Melite (see under *IG* II² 3480), a cadet branch of the Leonides/Lysiades family: likely as Dionysios (V) *Athenagorou* of Melite, honored at Eleusis by the Athenian Demos (in *IG* II² 3913) in the early 1st c. A.D. (see Kapetanopoulos [1968a] 499 no. 14); perhaps less likely as the Augustan *prytanis* Dionysios *Zenonos* of Melite (in *SEG* 28 [1978] no. 161 l. 89, from the archonship of Apolexis II), a member of the same family and the only other such Dionysios well-attested for the period.

(73) *IG* II² 2301 (ll. 1–5)

Pyloroi Dedication: now from the archonship of Philotas (II) of Sounion; late Tiberian, ca. A.D. 31/32–35/36.

Edition(s): as demonstrated below, the name of the eponymous archon (in l. 1) should be restored as Philotas (of Sounion).

1 ἐπὶ **Φι[λώτα** ἄρχοντος]
Ἐπαφ[ρόδειτος -
Ἀφροδ[εισίου
Παιαν[ιεύς
[.]υν

Commentary: suggested in Kapetanopoulos (1990) is the restoration of the archon as Φι[λείνου], as the father (or grandfather) of Tib. Cl. Novios;[1] with reference to the Leontid tribal-members "[Phi]linos *Cheilonos*" and "[Ch]eilon *Philinou*" in *IG* II² 2461 ll. 12 & 11.

[1]Cf. the similar suggestion in Graindor (1922a) 75–76, under no. 45, for the archon [- - -]ίνου in *IG* II² 2299a; as treated above in entry no. 68.

New Analysis: 1) herald of the Areopagos ca. A.D. 38–44 (in *IG* II² 3540), Philotas (II) of Sounion is the most probable archon in this dedication: the (adopted) son of the Augustan priest Sophokles (II), he is the only attested archon of the period with name beginning "Phi-"; the archon and his illustrious family are studied in Aleshire (1991) 224–234 (234 no. 22 for Philotas, on *IG* II² 3540, with date). 2) the archonship of Philotas would therefore have occurred late in the reign of Tiberius, by ca. A.D. 35 (and after A.D. 30/31, the last entry in *IG* II² 1713). 3) the second dedication on this *stele* (in ll. 6–8), now from the archonship of Herodes (III) of Marathon, probably occurred in the archonship directly following Philotas' (see following entry). 4) Philotas' brother Dionysodoros (IV) was thrice *strategos* by the early Claudian period; and his nephews, Dionysodoros (V) and Konon (II), served as eponymous archons in A.D. 52/53 & 55/56, respectively (see Aleshire [1991] 231–232, *s.v.v.*).

(74) *IG* II² 2301 (ll. 6–8)

Pyloroi Dedication: from the archonship of Herodes (III) of Marathon; late Tiberian, ca. A.D. 31/32–34/35.

Edition(s): Ameling (1983) II 54 no. 21, where the eponymous archon (l. 1) is tentatively restored; the restoration is given here as definite.

6 ἐπὶ Ἡ[ρώδου]
ἄρχον[τος]
Τρόφ[ιμος]

Commentary: Ameling restores and identifies the archon as Herodes (III) of Marathon, with conventional Claudian date of ca. A.D. 47.[1]

[1]After Samuels (1972) 228.

New Analysis: 1) Ameling's restoration should indeed be correct, since Herodes is the only attested archon of the period with name beginning with the letter *eta*; and his archonship is also otherwise attested. 2) his archonship, which is traditionally dated to ca. A.D. 47 because of the general Claudian date given to most of the *pyloroi* dedications (accepted in Ameling), belongs instead to the (late) Tiberian period since as archon he served as highpriest of the emperor Tiberius, as recorded in the building-dedication in *Hesp*. 4 (1935) 58 no. 21 (= Ameling [1983] II 53 no. 20, without the priesthood, however; given below as entry no. 106), which also preserves his patronymic (incorrectly regarded in the Corpus as *Polycharmou*), as the son of the Augustan priest and *strategos* Euckles (IV). Herodes was therefore the younger brother (not the son) of the first highpriest of Tiberius, Polycharmos. 3) Herodes' archonship, probably achieved at a relatively advanced age, should date to shortly after A.D. 30/31 (the last archon-year listed in *IG* II^2 1713).

(75) *IG* II^2 2292(a) (ll. 27–36)

Pyloroi Dedication: from the archonship of King Rhoimetalkes III of Thrace; reign of Gaius Caligula, probably now A.D. 37/38.

Commentary: 1) the archonship of King Rhoimetalkes (his kingship is included in his eponymity in *IG* II^2 1967 ll. 1–3) is dated in the Corpus (following Graindor [1922a] 69–70 no. 39) to A.D. 36/37, since the reference to Gaius Caligula's accession is regarded as a contemporary commemoration of the event. 2) as given in the Corpus, the *pyloros* Nikias of Pallene is likely the Claudian *hoplomachos* in *IG* II^2 1973 (ll. 5–6) & 1974 (l. 9–11).

New Analysis: 1) since Rhoimetalkes received his royal appointment from Gaius (Caligula) at the beginning of A.D. 38,[1] his archonship while king of Thrace has to date either to A.D. 37/38 or 38/39; the former date is

preferable in light of the career of the (succeeding) archon Polykritos of Azenia, who served as both archon and *strategos* under Caligula (see following entry), although the latter date would be necessary if the dedication *IG* II^2 1967 marks the end of the ephebic year (fall of A.D. 38). The notice given for Gaius' accession (in ll. 28–29) should then represent the Thracian king's recognition of the emperor, whose accession ultimately brought Rhoimetalkes to the throne. 2) since the three *pyloroi* dedications that make up *IG* II^2 2292(a) are regarded as a successive series, apparently beginning with the accession of Caligula, the first (partially preserved in ll. 17–26) should date to either A.D. 36/37 or 37/38; it may date to the archonship of Diokles of Hagnous (see above under *IG* II^2 1989 [= entry no. 55]). 3) it is worth noting that Rhoimetalkes of Thrace is one of two foreigners who served as eponymous archon during the brief reign of Caligula: the other evidently being G. Carrinus Secundus (*Maior*), the archon Sekoundos in A.D. 39/40 or 40/41 (recorded eponymously in the so-called Consolation Decree *IG* IV.1^2 83 l. 7 & 84 l. 1), the Roman professor of rhetoric exiled to Athens by Caligula in A.D. 38 (*PIR*^{2} C449; & cf. Graindor [1922a] 309, *addenda* no. 41*bis*); his homonymous son, Nero's agent in Greece (*PIR*^{2} C450), was also awarded the archonship, probably in A.D. 61/62 (see below under *IG* II^2 2300 (+3541) & *IG* II^2 4188, entry nos. 78 & 261).

[1]An event celebrated by the new king in that year with lavish benefactions throughout the Aegean; with gifts of Thracian grain to Chios (*IGR* IV 941) & promotion of Caligula's cult at Cyzicus (*IGR* IV 145 = Smallwood no. 401).

(76) *IG* II^2 2292(a) (ll. 37–43)

Pyloroi Dedication: from the archonship of (G. Silius) Polykritos of Azenia; Caligulan; probably A.D. 38/39.

New Analysis: 1) dated to A.D. 37/38 in the Corpus, the archonship of Polykritos should now date a year or two later, after the tenure of Rhoimetalkes III of Thrace probably in A.D. 37/38 (see discussion under entry above). A date of A.D. 38/39 is also preferable given that Polykritos also held the hoplite generalship under Caligula (in *IG* II^2 3283, as analyzed below [= entry no. 150]), enfranchised as a Gaius Silius, while serving as the first priest of the cult Drusilla, the sister of Gaius Caligula whose premature death in A.D. 38 brought cult-status at Rome and throughout the provinces; additionally, Novios of Oion is attested as the *strategos* for A.D. 40/41 (in *IG* II^2 3274; see Geagan [1979b] 281–281). 2) staff: as discussed above under *IG* II^2

2294a, the *pyloros* Ktesikles (l. 40) is now the son of the Augustan *pyloros* Tryphon *Ktesikleous*; similarly, the *salpistes* Ploution (ll. 42–43), as the son of the "trumpeter" in the new *pyloros* dedication *BE* (1976) no. 178 (as presented above).

(77) *IG* II² 2302

Pyloroi Dedication: from the archonship of Chrysippos; now Neronian or (perhaps) late Tiberian in date.

Commentary: a dedication in which the *pyloroi* characterize themselves as "blameless" or "perfect" in their service (ἄμεμπτοι), with Protogenes of Azenia recorded as *pyloros* for the eleventh time; Chrysippos is the eponymous archon.

New Analysis: 1) if the mid-1st c. A.D. date in the Corpus is correct, then the dedication would almost certainly belong to the reign of Nero, since Protogenes' long service is not attested in the rather plentiful *pyloroi* dedications from the reigns of Gaius (Caligula) and Claudius; by the same token, the dedication could be pre-Claudian in date. 2) the archonship of Chrysippos could fit either period; as Neronian in date, cf. Tib. Cl. Chrysippos in *Agora* XV no. 310a (= no. 44 above).

(78) *IG* II² 2300 (+3541)

Pyloroi Dedication: from the archonship of Sekoundos *neoteros* (G. Carrinas Secundus *Minor*); Neronian, ca. A.D. 61/62.

Edition(s): new join and text in *SEG* 29 (1979) no. 153; from Peppa-Delmouzou (1979b).

(*IG* II² 2300) (*IG* II² 3541)
[ἐπὶ] Σεκούνδο[υ] νε(ωτέρου) ἄρχοντος
[σαλ]πικτὴς Σκίρος
v.v. πυλωρὸς Σκίρος

Commentary: 1) the archon Sekoundos *neoteros* is often conflated with the earlier archon Sekoundos, probably of A.D. 39/40 or 40/41.[1] 2) he is also to be distinguished (as in Follet) from Didius Secundus of Sphettos, archon in the early 2nd-c. A.D.

[1]As originally in the Corpus (despite Graindor), & most recently in Follet (1989) 40; with notice in *SEG* 39 (1989) no. 311. But distinguished in *LPGN* II Σεκοῦνδος (3) & (2), respectively.

New Analysis: 1) Sekoundos *neoteros* should be identified with the younger G. Carrinas Secundus (*PIR*² C450), Nero's sculpture-hunting agent in Achaia who was offered the archonship in Athens' attempt to keep him from appropriating the city's artistic heritage for the emperor's palace (see Dio Chrysostom 31.148; & cf. Pliny, *NH* 34.36). Although his archonship is traditionally dated to A.D. 65/66 (based on the chronologically compressed reference in Tac., *Ann.* 15.45), Secundus' mission to Greece is now understood to have occurred a few years earlier, in ca. A.D. 61/62 (see Griffin [1984] 211). 2) the earlier archon Sekoundos is very likely the father of the Roman agent, hence the younger's epithet *neoteros* (here for the Roman *Minor*): G. Carrinas Secundus (*PIR*² C449), professor of rhetoric in Rome exiled to Athens in A.D. 38 by Caligula, as suggested in Graindor (1922a) 309 (*addenda* no. 41*bis*); this family history also helps to explain the son's noted Greek education and selection by Nero and his appointment to the archonship.

8. *Agonistic Catalogues*

(79) *IG* II² 2328

"Agonistic Catalogue": commemoration of ephebic victors, with Gaius and Lucius Caesar as *eponymoi*; ca. 2 B.C. – A.D. 2.

Edition(s): from *pr. ed.* in Graindor (1927b) 317–318 no. 85.

-]ι[.]λίους [- - - -
- - - - τ]ον ἐπὶ Γαίου καὶ Λουκίου ἐ[**πωνύμους**? - -]
[πρωτεῖα -], δευτερεῖα δύο, τριτεῖα δύο, τ[**εταρτεῖα**?]
- - - - - -]ος, Ἀμφιετίδης, Ἀρχικλῆς, Ἡρακλ[-
- - - - - -]ς, Ἐπικτᾶς, Ἐπαφρόδειτας [-
- - - - - -]νικος Φ *vac.*
vac.

Commentary: 1) Graindor classified the inscription as agonistic in view of the prizes (1st–3rd) referred in l. 3; and also identified the eponymous figures as the Augustan princes Gaius and Lucius Caesar. 2) in Kapetanopoulos (1974a) 391 the eponymity (in l. 2) is restored as ἐπὶ Γαίου καὶ Λουκίου ἐ[νιαυτὸν] (with ἄρχοντος left implied; a rather unusual formulation); and argues (pp. 392–393) that, since such joint archonships are not attested until the end of the 1st c. A.D., this inscription should date to that period: with two of the recorded prize-winners (l. 4: Amphietides & Archikles) identified with the choregic victors

Anpheotides (*sic.*) and Archikles in *IG* II^2 3112 (ll. 15–16, both of Lakiadai), from the 90s A.D. 3) such an identification is not made in the Corpus; and Kapetanopoulos' view is rejected in Follet (1989) 41, where Gaius and Lucius are again identified with Augustus' adopted grandsons Gaius and Lucius (cf. *SEG* 39 [1989] no. 311, under "doubtful archons") and the inscription thus dated to ca. 2 B.C. – A.D. 2.

New Analysis: 1) apart from the ephebe Archikles the prosopography of the inscription is obscure: this prize-winning ephebe should be a member of the agonistic Archikles/Thrasykles family of Lakiadai, prominent in the late Hellenistic period;[1] if Follet's view, which is certainly the most logical, is correct, then this Archikles (now as Archikles IV) would likely be the homonymous grandson of Archikles (IV), an early Augustan polemarch and *mantis*, and son of the poet Thrasykles (III) (see the Prosopographical Catalogue, *s.v.v.*)—the family is not attested after the Augustan period until the late 1st c. A.D. (with the Archikles of *IG* II^2 3112, *kosmetes* ca. A.D. 112/115 in *IG* II^2 2023 ll. 2–3. 2) retaining the conventional identification of Gaius and Lucius as Augustus' adopted grandsons, it is more likely that their honorary eponymous role is ephebic rather than civic (*inter alia*, the eponymous formula in ἐπὶ in l. 2 should include ἄρχοντος): Domitian remains the earliest (definitely) attested imperial honored with the Athenian archonship; and, as imperial youths and heirs-apparent, Gaius (the *princeps iuventutis*) and Lucius were commonly honored in eponymous fashion in the East in the context of the civic gymnasion.[2] 3) if a specific event occasioned the honor, the most likely would have been the *profectio* of Gaius in 2 B.C., in conjunction with Lucius' assumption of the *toga virilis* (when honors began to accrue for the younger prince), which itself may have been commemorated by the equestrian monument in *IG* II^2 3251 (= entry no. 130); or, Gaius' eastern *imperium* (with consulate in A.D. 1). 3) the contest commemorated would appear to be a group event (hence list of participants), ephebic and/or tribal, and perhaps choral (given the multiple prize categories; may be even a fourth: τ[εταρτεῖα]).

[1]See Aleshire (1991) 91–92 under Ἀρχικλῆς (I); *PA* no. 2503, with stemma under no. 2501.

[2] See generally Rose (note 42) 18; & the references for Asia Minor collected in Herrmann (1960) 76–80, under no. 1 (Samian cult & loyalty oath to Gaius Caesar). There is now also attested the imperial festival for Augustus and Gaius and Lucius Caesar; as recorded in *SEG* 32 (1982) no. 1243 ll. 40–45 (with commentary by L. Robert in *BE* [1983] no. 323, p. 137).

9. *Subscription Catalogues*

(80) *IG* II^2 2337

Building-Fund Contribution List: from a women's cult-organization, for a shrine in the Peiraieus; now ca. A.D. 10–25.

Commentary: the inscription has been re-dated to the first quarter of the 1st c. A.D. in Aleshire (1991) 232, under no. 10; based on revised prosopographical date for the contributor Kleopatra (ll. 28–30), wife of the Julio-Claudian priest and *strategos* Dionysodoros (IV) of Sounion (and dedicant in *IG* II^2 4945).

New Analysis: 1) the donation for the repair or construction of the unknown shrine totaled a possible 173 *denarii*, a good sum. 2) in addition to Kleopatra, a certain Phila from Phlya is recorded as a contributor, perhaps the (elderly) wife of the Augustan archon and imperial priest Pammenes of Marathon or (perhaps more likely) a daughter of the same or of the late 1st-c. B.C. archon Xenon of Phlya; and Phaenarete, likely the mother of the hearth-initiate Diotima (in *IG* II^2 2338). 3) noteworthy are the several women with Roman *nomina*, as might be expected from the Peiraieus: e.g., Licinia (l. 14) and Flaminia (l. 26); for whom, see Woloch (1973) 65 no. K & 46 no. C.

10. *Gennetic Catalogues*

(81) *IG* II^2 2338

Gennetic Catalogue: list of the members of the *genos* of the Amynandridai; from the archonship of Areios of Paiania, with revised date of ca. 19/18 B.C.

Edition(s): revised text in *SEG* 30 (1980) no. 120; from J.H. Oliver, in *Hesp*. 49 (1980) 47–48.

Commentary: 1) the catalogue was devised and paid for by Areios, in his simultaneous service as archon of the *genos*; the inscribed block evidently formed the cap-stone of the southern entrance-way in the *temenos* of the Kekropeion.[1] The catalogue is arranged in three columns, with members listed by tribe (six represented by *gennetai)*; the officers of the *genos* are listed first: the archon Areios, the priest of Kekrops Ariston of Athmonon, and the treasurer Heliodoros of Bate; the priest Ariston

is also recorded from the archonship of Apolexis (II) of Oion (in *Agora* XV no. 292b ll. 36–42 = *SEG* 28 [1978] no. 161 [= entry no. 33 above]). 2) Oliver connects this inscription with the following decree by the *genos* of the Amynandridai (*SEG* 30 [1980] no. 99); the same *tamias* and priest appear in both. 3) in Oliver (1983) 15–17 a constitutional significance is attached to the inscription. 4) for earlier analysis, see Graindor (1927a) 30 & 97–100.

[1]As reconstructed in J.M. Paton, *The Erechtheum* (Cambridge, MA 1927) 127–137, with fig. 84.

New Analysis: 1) the inscription, which probably represents a revival of the *genos* (led by Areios of Paiania) and its special claim on the cult of Kekrops, might represent a late inscribing of the catalogue; the letter forms (especially the lunate forms & the use of ligature) are unparalleled for the Augustan period (and have a great deal more in common with those of 2nd-c. A.D. date).[2] 2) for the date of the archonship (likely to be 19/18 B.C.), see discussion below under *IG* II[2] 3173, the contemporary dedication of the Temple of Roma and Augustus on the Akropolis (entry no. 103). This gennetic revival therefore occurred in the same year that the city created its imperial cult on the Akropolis. 3) it is worth noting that among the *gennetai* listed is the Leonides/Lysiades family of Melite: the family subsequently "traded up" to the more prestigious *genos* of the Kerykes. 4) the prosopography of the *gennetai* is otherwise obscure, with only two or three exceptions: most significantly, Metrophanes of Athmonon (l. 76) served as tribal secretary (probably) in the previous year, as attested in the so-called Themistokles Decree of 20 B.C. (*SEG* 30 [1980] no. 93, l. 3 [= entry no. 6 above]); while Athenaios of Lamptrai (l. 21) is attested as *prytanis* ca. 30 B.C. (in *Agora* XV no. 286 l. 35 [= entry no. 23 above]); and the Epikrates listed under Attalis may be related to, or the same as, the early Augustan archon Epikrates of Athmonon.

[2]Thus probably mistaken is the recent contention (in Sironen [1994] 58 note 248) that this inscription represents the earliest instance of such lunate forms (by more than a century).

(82) *SEG* 30 (1980) no. 99

Gennetic Honorific Decree: *genos* of the Amynandridai, with Ariston of Athmonon as priest of Kekrops; with revised date of shortly after 19/18 B.C.

Edition(s): from *Hesp*. 49 (1980) 47–48, ed. J.H. Oliver; *pr. ed.* in Graindor (1927b) 245–247 no. 1.

Commentary: 1) the decree, whose honorand is lost, is announced by the two officers of the *genos*, the archon and the *tamias*, together with the priest of the eponymous, Ariston of Athmonon. 2) dated by Oliver to the late 1st c. B.C., based on the Corpus date for *IG* II^2 2338 (see above entry), where the same treasurer and priest are recorded. 2) the honorific nature of the inscription, which honors the "unstinting *philanthropia*" of the honorand (name lost) toward both the *genos* and the Athenian people, is fully brought out in Oliver's revised text.

New Analysis: 1) in addition to his appearance in *IG* II^2 2338, Ariston of Athmonon is also recorded as eponymous priest of *Kekropis* in a prytany decree from 20 B.C. (in *Agora* XV no. 290 + 292b ll. 36–42 = *SEG* 28 [1978] no. 161 [= no. 33 above]). 2) the decree, where a certain *gennetes* from Myrrhinous appears as archon of the *genos*, should probably date after *IG* II^2 2338, since that inscription would appear to represent the initial revival of the *genos*; but soon after, since the *tamias* is the same.

11. *Catalogues of Uncertain Character*

(83) *IG* II^2 2462

Tribal List: of Leontis; now 20s B.C.

Commentary: 1) dated in the Corpus to the mid-1st c. B.C.; with *IG* II^2 2461, since several *phyletai* appear in both lists (see entry *IG* II^2 2461 below). 2) the nature of the inscription, together with *IG* II^2 2461, is briefly discussed in Dow (1983) 98 & 104 (*s.v.*).

New Analysis: 1) for re-dating the inscription to the Augustan period, see following entry for *IG* II^2 2461. 2) *IG* II^2 2462 would appear to be the earlier of the two inscriptions, since the senior member from Eupyridai, Alexandros *Theogenou*, is omitted from *IG* II^2 2461, where he is replaced in seniority by his son Theogenes (adopted son of Theogenes of Eupyridai). Alexandros enjoyed a prestigious public career during the 20s B.C., as Pythian *hieromnêmon* (recorded in *IG* II^2 4879 [with *SEG* 23 (1968) no. 129]) and as the treasurer of the stratiotic fund (in *IG* II^2 3503 [now *Agora* XV no. 287] ll. 16–21); Theogenes succeeded his father in both posts by ca. 18/17 B.C. (*hieromnêmon* during the archonship

of Apolexis [III] *Philokratous* of Oion in *F. Delphes* III.2 no. 63 ll. 9–10, with Addendum & treasurer in *Agora* XV no. 293 ll. 100–106, in the archonships of Demeas of Azenia). Presumably Theogenes was listed in the lost portion of the list.

(84) *IG* II^2 2461

Tribal List: of Leontis, with Apolexis (II) & (III) of Oion; now ca. 10 B.C.

Commentary: 1) dated in the Corpus to the mid-1st c. B.C.; based on the presence of Apolexis (II) *Apellikontos* of Oion, then thought to be an archon of ca. 46/45 B.C. 2) the nature of the inscription is briefly discussed in Dow (1983) 98 & 104 (*s.v.*), together with the roughly contemporary *IG* II^2 2462 (see above).

New Analysis: the prosopography of the inscription suggests the date given above. 1) it shows (as originally observed by Graindor) that the two Augustan archons Apolexis were close contemporaries: Apolexis (II) *Apellikontos* of Oion (in l. 4) is now recognized as the archon of 20 B.C. (see Kallet-Marx & Stroud [1997] 178–181), while his likely cousin Apolexis (III) *Philokratou* of Oion (in l. 5) served as archon ca. 18/17 B.C. (see the relevant entries in the Prosopographical Catalogue for both; & for the latter the evidence in *IG* II^2 2997, given below [= no. 94]). 2) many of the other *phyletai* listed are also attested for the early-to-mid Augustan period: e.g., Theogenes of Eupyridai, Pythian *hieromnenon* and treasurer of the stratiotic fund 20 B.C. (respectively in *F. Delphes* III.2 no. 63 & *Agora* XV no. 293); Demetrios *mesos* of Oion (l. 36), prytany treasurer ca. 30 B.C. (in *Agora* XV no. 282 ll. 1–7); Eukrates of Cholleidai (l. 117), the *basileus* of 14/13 B.C. (in *IG* II^2 1721 l. 3). 3) the appearance of Iophôn of Deiradiotai (restored in l. 39, [Ἴο]φων Διο[νυ]σοδώρου, in Kapetanopoulos [1968b] 188 under no. 15 & 211; followed in Aleshire [1991] 232 no. 2) without his two older brothers suggests that they were deceased at that time; the three brothers last appear together 20 B.C. in the honorific decree for Themistokles of Hagnous (*SEG* 30 [1980] no. 93 ll. 23–24 & 28–29). 4) most indicative, two tribal members (in ll. 79 & 110) can be identified as ephebes of 13/12 B.C. (in *IG* II^2 1963 ll. 46 & 50), rather than sons or nephews (as in the Corpus); since they would not have been listed as *phyletai* until after their *ephebeia*, a date of ca. 10 B.C. for *IG* II^2 2461 is indicated. 5) as given above, the more fragmentary tribal list *IG* II^2 2462 (with demes

differently ordered) now belongs to the reign of Augustus as well: several *phyletai* from *IG* II^2 2461 appear therein (Poplios and Nikomedes of Oion, and Apollonios and Moschios of Eupyridai).

IG II^2 2467

Now recognized as a Prytany Decree, from the third hoplite generalship of Antipatros of Phlya; 20 B.C.

Commentary: treated above (as entry no. 33).

IG II^2 2468

Now recognized as a Prytany Decree, probably from the end of the 1st c. B.C.

Commentary: treated above (as entry no. 39).

12. *Dedications by Officials & Priests*

(85) *IG* II^2 2870

Statue-Dedication: by the archon Polykleitos (II) of Phlya; revised date in the 20s B.C.

Commentary: 1) dedication apparently made in the theater of Dionysos; dated in the Corpus to the beginning of the 1st c. B.C., after erroneous identification of the archon with the homonymous official who served as the child-pythiast of 128/127 B.C. & *epimeletes* of Delos 98/97 B.C. (see *PA* no. 11978 & *NPA* 144). 2) in Tracy (1982) 212–213 (*s.v.*), the two are distinguished, with Polykleitos (II) as an archon of the Augustan period; thus reverting to the original view in Graindor (1922a) 38–39 no. 7, with date in the early Augustan period, since his father Alexandros served as *epimeletes* of Delos in 54/53 B.C. (*I. Délos* 111, with family *stemma*).

(86) *IG* II^2 2876

Dedication: from the archonship of Apolexis (II) of Oion; 20 B.C.

Commentary: 1) an extremely fragmentary inscription with a rare reference to the tribal secretary; the archon (l. 2) has been restored in the Corpus as [ἐπὶ Ἀπολήξ]ιδος (after Dittenberger) and identified with Apolexis (II) *Apellikôntos* of Oion; thus dated "*a.* 25/4–18/7." 2) in

Reinmuth (1966) 95 this archon is instead identified with his spurious Apolexis "II" and dated to 46/45 B.C. according to the rule of tribal cycles.

New Analysis: since Reinmuth's claims for an archon Apolexis of the mid-1st c. B.C. have now been rejected (see Kallet-Marx & Stroud [1997] 178–181), the Corpus identification is to be adopted again; with revised date for the archonship of Apolexis II as given above (see discussion above under entry *IG* II^2 1040 + 1025).

(87) *IG* II^2 2877

Votive Dedication: by Theophilos (III) of Halai, as *epimeletes* of the Prytaneion; now 20s B.C.

Edition(s): republished in Dow (1937) 192 no. 117, where the inscribed base is regarded as having served "for an offering of a smallish statue"; & in *Agora* III no. 173.

Commentary: 1) the dedication has recently been much discussed as evidence for the location of the Prytaneion (see *SEG* 48 [1998] no. 195). 2) the nature of Theophilos' *epimeleteia* has also drawn recent attention (see especially Traill [1978] 297 under ll. 46–48). 3) the inscription has been thought lost, but was found (by this author) sitting on the porch of the Mosque of Mehmet II in the Roman Market; it has since been moved to an unknown location.

New Analysis: 1) Theophilos' public career belongs primarily to the 20s B.C., with a hoplite generalship in the mid-20s (see entry above for *SEG* 28 [1978] no. 94 [= no. 29]); the Corpus date of "*fin. s.* I. *a.*" is based simply on Theophilos' appearance in the Plouton-cult dedication *IG* II^2 2464 (see entry no. 46). 2) the *epimeleteia* of the Prytaneion should be regarded as a specific liturgy, with Theophilos as chief benefactor in the rebuilding or renovation of the Pryteneion (cf. the *epimeleteia* of Eucles of Marathon in the dedication of the new Roman Market, in *IG* II^2 3175).

(88) *IG* II^2 2891

Votive Dedication: to Apollo ὑπὸ Μακραῖς, by the *thesmothetes* G. Julius Metrodoros; dated to the Claudian period.

Commentary: the *thesmothetes* G. Julius Metrodoros of Marathon is now properly distinguished from the archon Metrodoros of the mid-1st c.

A.D. (in *IG* II[2] 1973) in Byrne (2003) Iulius, 302 no. 1. The two were identified as "apparently the same" individual in Graindor (1922a) 81–82 no. 50; & followed in the Corpus.[1]

[1]Still considered in *LPGN* II: the *thesmothetes* as Μητρόδωρος (41), with the archon Μητρόδωρος (11) as "? = (41)."

(89) *IG* II[2] 2892

Votive Dedication: by the archon Areios of Oion, son of Nikanor; probably Claudian in date.

Commentary: in Follet (2004) 146 the archon Areios of Oion has again been identified as the son of G. Julius Nikanor; as in the Corpus (after Graindor [1922a] 67–68 no. 37). Formerly identified in Jones (1978) 226 as the grandson of Areios of Alexandria (*PIR*[2] A 1035), the philosopher and friend of Augustus; and as such in Byrne (2003) Iulius, 313 no. 54.

13. *Gennetic Dedications & Honors*

(90) *IG* II[2] 2953

Votive Offering: 'Thank-Offering' to Ares and Sebastos (Augustus), by the *koinon* of Acharnai; Augustan, 20–15 B.C.

Commentary: this dedication is frequently associated with the transferral or extension to Athens of the venerable cult of Ares at Acharnai, upon the dedication of the 5th-c. Temple of Ares in the Athenian Agora (now known to have been removed from the deme of Pallene, where it had served the cult of Athena Pallene[1]). See most recently Spawforth (1997) 186–188 (with notice in *AE* [1998] 1266), where the creation of the new Ares cult is disassociated from the Athenian's acclaim of Gaius Caesar as the "New Ares" in ca. 2 B.C. (as argued by previous scholars); and where an Athenian provenance for the lost dedication is argued.

[1]As identified by M. Korres, in *Horos* 10–12 (1992–1998) 83–104.

New Analysis: 1) if the conventional association between this dedication and the "new" temple of Ares in the Agora is correct, then a date of 20–15 B.C. is most likely; as inferred from the temple's formal relationship with the Odeion of Agrippa,[2] which was probably constructed sometime between 18–16 B.C. Spawforth suggests that Agrippa aided in the project. 2) a date of either 20/19 or 18/17 B.C. is possible in regard

to the dedication's short-named archon (l. 4, "ca. 6" letters), who could be either Areios of Paiania (in whose archonship the Temple of Roma and Augustus was dedicated on the Akropolis) or Demeas of Azenia. 3) the prosopography in the partially preserved dedication remains uncertain: the *zakoros* with the patronymic [*c.* 11 τοῦ Ἀπο]λλωνίου (l. 3) is probably related to the old priestly Apollonios family of Acharnai and as such is the likely son (Ktesikles?) of the *hymnagogos* Apollonios (II) of Acharnai (appearing 20 B.C. in *SEG* 30 [1980] no. 93 ll. 24–25), and possibly the same Apollonios known from a funerary inscription (in *Hesp.* 19 [1950] 29 no. 7 = Osborne [1988] 11 no. 7); the mason [- - - - -]ος Διογνήτου Ἀχαρνεὺς (l. 6) may well be closely related to Diognetos *Dionysiou* Acharneus, ephebe of 38/37 B.C. (in *IG* II^2 1043 l. 97, col. ii).

[2]Thus H.A. Thompson, in *Hesp* 50 (1981) 352–353.

14. *Agonistic Dedications*

(91) *IG* II^2 3151

Ephebic Dedication: to Athena, by lamp-race victor in the Epitaphia; Eukles of Aphidna as gymnasiarch, with revised date in the early Augustan period.

Commentary: dated in the Corpus to the mid-1st c. B.C., based on the prosopography of the gymnasiarch Eukles: his natural and adoptive fathers appear together as *prytaneis* in *IG* II^2 1755 (now *Agora* XV no. 275 ll. 8 & 9), originally dated to the early 1st c. B.C.

New Analysis: since the prytany decree in question is now down-dated to the mid-1st c. B.C. (after Dow [1937] 169–170 no. 99), *IG* II^2 3151 should belong to the early Augustan period. Although the Eukles and Oinophilos families of Aphidna were fairly prominent in the late Hellenistic period, with the gymnasiarch's adoptive father likely to be the archon Eukles of 46/45 B.C. (in *I. Délos* 2632b l. 8), they are otherwise not well attested for the Augustan period.

(92) *SEG* 50 (2000) no. 196

Ephebic Dedication: to Apollo, by a lamp-race victor; from the gymnasiarchy of Apolexis (II) of Oion, ca. 19–17 B.C.

Edition(s): from C.B. Kritzas, Πόλη 187 no. 174.

> [ὁ δεῖνα τοῦ δεῖνου]
> [- demotic—τ]ὴν λαμπάδα
> [ἀνέθηκε?]ν ἐκ τῶν παρε[υ]-
> [τάκτων] νικήσας Ἀπόλλω-
> [νι, γυμν]ασιαρχοῦντος Ἀ-
> [πολ]ήξιδος τοῦ Ἀπελλι-
> [κ]ῶντος ἐξ Οἴου

Commentary: found in the Athens Metro excavations for Syntagma station, the dedication is inscribed on a marble base that would have supported a bronze torch. Kritzas identifies the gymnasiarch as the archon of 20 B.C., Apolexis (II) of Oion; also noted is the pareutaktic status of the ephebic victor, who would then have been a second-year ephebe at the time of the dedication.

New Analysis: 1) the dedication provides the first evidence for the career of Apolexis (II) apart from his well-attested eponymous archonship; since the liturgy of the gymnasiarchy was usually held in Athens as a further act of euergetism after the archonship, the inscription dates soon after Apolexis' archonship of 20 B.C. 2) the victory would, most probably, have been in either the *Theseia* or *Epitaphia*, as recorded in similar format in the roughly contemporary dedications *IG* II² 2998 & 2999 (with latter also dedicated to Apollo); in Pélékidis (1962) 233–236 these previously known dedications are treated as evidence for the nature of both festivals as military-style reviews ("flambeaux").

(93) *IG* II² 2996

Ephebic Dedication: to Apollo, agonistic context; from the archonship of Diotimos of Halai, ca. 22/21–21/20 B.C.

Commentary: the archonship of Diotimos is conventionally dated to ca. 26/5–18/17 B.C. (see Graindor [1922a] 30–34 no. 3; & Dinsmoor Sr. [1931] 287, with date of 26/25 B.C.[1]); his archonship is also attested eponymously in *IG* II² 4465.

[1]On the questionable basis of applying the Hellenistic priestly-cycle of Asklepios to *IG* II² 4465, where Diotimos appears as eponymous archon.

New Analysis: Diotimos' archonship should date to sometime after the mid-20s B.C., when his older brother Theophilos was active as archon and *strategos*; and therefore counted among the archons Apolexis (II & III) of Oion, Areios of Paiania, and Demeas of Azenia (ca. 22/21–

20/19 B.C. & 18/17 B.C.). The approximate date given above would account for the overlap of ephebic officials in *IG* II[2] 2997, from the archonship of Apolexis (III), which should probably date to ca. 17 B.C. (see entry following): the *paidotribes* Philios appears as such in both dedications, while the *hypopaidotribes* in *IG* II[2] 2996 has been promoted to Philios' colleague in *IG* II[2] 2997.

(94) *IG* II[2] 2997

Ephebic Dedication: to Hermes, by lamp-race victor in the Epitaphia; from the archonship of Apolexis (III) *Philokratous* of Oion, with revised date of ca. 17 B.C.

Commentary: the archonship of Apolexis (III) *Philokratous* of Oion is conventionally dated to the end of the 1st c. B.C.; based on the late-1st c. date given to *IG* II[2] 2462 (see entry above) and then later supposition (in Graindor [1922a] 51 no. 17) that he was a nephew of Apolexis (II) of Oion, and so a generation later in date (see most recently, Kapetanopoulos [1974] 346; & Reinmuth [1966] 93).[1]

[1]And as such in *LPGN* II, Apolexis (21): "c. 8–1 B.C."

New Analysis: the two archons by the name of Apolexis are now likely cousins, appearing together in the tribal list *IG* II[2] 2461 (treated as entry no. 84; & see the relevant entries in the Prosopographical Catalogue, with new family *stemma* under Apolexis II); and so the archonship of Apolexis (III) must be moved up in date (cf. Kallet-Marx & Stroud [1997] 179): with the dedication *IG* II[2] 2997 probably dating to within a couple of years after *IG* II[2] 2996, from the archonship of Diotimos of Halai. This otherwise conforms to the epigraphical record: i) the Delphian chronology which served as Graindor's basis (with the Athenian *dodekais* under Apolexis in *F. Delphes* III.2 no. 63) has since been revised, so that the contemporary Pythian priest Xenagoras can now be placed in the cycle for 16–12 B.C.; ii) Apolexis' appearance as orator in a prytany decree from 18/17 B.C. (*Agora* XV no. 293; see entry no. 35 for date) probably marked the debut of his public career; iii) his archonship is certainly contemporary with those of Demeas of Azenia (18/17 B.C.) and Diotimos of Halai, with Apolexis and Demeas appearing together in some official capacity in *IG* II[2] 3505 (= entry no. 184 below) while in the aforementioned prytany decree, Apolexis sponsored an honorific award for the stratiotic *tamias* Theogenes of Eupyridai, who was subsequently honored with the post of Pythian *hieromnemon* in the Athenian

dodekais under Apolexis; iv) the same ephebic staff appear in *IG* II^2 2997 and under Diotimos in *IG* II^2 2996 (see preceding entry). Accordingly, it is possible to restore Apolexis (III) as the archon for 17/16 B.C. in *IG* II^2 1713 l. 25 (as once suggested by Graindor; see above under that entry, no. 13).

(95) *IG* II^2 2999

Ephebic Dedication: to Hermes, dual lamp-race victor in the Theseia and the Epitaphia, with Syndromos (III) of Steiria as gymnasiarch; end of the 1st c. B.C.

New Analysis: 1) the Corpus date remains sound, with the gymnasiarch Syndromos (III) dated prosopographically as the son of the archon Kallikratides (IV) of 37/36 B.C. and younger cousin of the *strategos* Kallikratides (V). 2) like his cousin, Syndromos is now also known for his *euergeseia* as *agonothetes* for the Great Eleusinia festival (presumably that of 10/9, 6/5, or 2/1 B.C.); see Aleshire (1991) 136 no. 18 *s.v.* (with typographical error in patronymic, however, where the father is given as Kallikratides "II").

(96) *IG* II^2 3155

Victory Dedication: in verse, probably from a Greater Panathenaia; Alexandra from Cholleidai as priestess of Athena Polias, with revised date of ca. A.D. 10–30.

Commentary: 1) dated in the Corpus to the Augustan period; for earlier studies of the priestess Alexandra, who appears in "pseudo-eponymous" fashion in four other inscriptions (*IG* II^2 3516, 4341–4343), see Graindor (1931) 110; & Lewis (1955) 10 no. 4 (though with incomplete references). 2) her later family connections, with the so-called Flavii of Paiania, are studied in Follet (1976) 184; & cf. *SEG* 51 (2001) no. 199, ca. A.D. 50–100 (Follet).

New Analysis: 1) a later date for Alexandra, and hence the dedication, is now called for: she evidently succeeded Hipposthenis as priestess of Athena Polias, who is now known to have begun her lifelong office in ca. 4 B.C. (see discussion below under *IG* II^2 4126, entry no. 232); and Follet's prosopographical analysis has her son active in the late 1st c. A.D. (in *IG* II^2 3998). Presumably, Alexandra was succeeded by (Junia) Megiste from Sounion, priestess in the reigns of Gaius (Caligula) and

Claudius. 2) the dedication, found on the Akropolis, is probably for an athletic victory in the Greater Panathenaia; an appropriate occasion for its unusual and highflown use of verse, and for the rather Homeric contrast between athletic and poetry contests: "I lie here as a marker of Alkibiades' victory: a contest not of song but of manly excellence (*arête*) occasioned me." The victor Alkibiades is possibly related to Alexandra, for that name is most commonly attested in the so-called Flavii of Paiania (see the family stemma in Follet [1976] 184).

(97) *IG* II^2 2989

Ephebic Dedication: to Hermes, by lamp-race victor in the Theseia: now dated to the Claudian period.

Commentary: a poorly preserved inscription, in Pantos (1973) 187 no. 7 the *paidotribes* is restored as Meniskos of Kolonos (l. 5, [Μενίσκου Κ]ολωνῆθεν) and identified with the contemporary of Plutarch, rather than the Meniskos of the mid-1st c. B.C. (see further below under entry no. 98, for *SEG* 38 [1988] no. 176); l. 3 is restored as [λαμπάδ]α νικήσας.

(98) *IG* II^2 3730

Ephebic dedication: from the archonship of Leukios; now mid-1st c. A.D. (?).

Commentary: 1) the dedication, recording the *paidotribes* Meniskos of Kolonos, might belong to the Claudian period, following the re-dating of Meniskos' well-attested service in Pantos (1973) 177 & 187 (see following entry). 2) an archon Leukios and *paidotribes* Meniskos are also known from the ephebic *lampodromia* dedication *SEG* 21 (1965) no. 685;[1] with a date in the mid-1st c. B.C. given in *Hesp.* 30 (1960) 270 no. 100, ed. B.D. Meritt, where Leukios is identified with the homonymous archon of 59/58 B.C. (in *IG* II^2 1716 l. 19).

[1]See *LPGN* II Λεύκιος (9).

(99) *IG* II^2 2995

Ephebic Dedication: to Hermes, by lamp-race victor in the Theseia: now assigned to the archonship of Kallikratides (VI) of Trikorynthos; probably late Claudian, ca. 47–52 A.D.

Commentary: in Pantos (1973) 186–187 no. 6 the archon Kallikratides is identified as the Claudian archon Kallikratides (VI) of Trikorynthos; followed in Aleshire (1991) 135 under no. 10 (*s.v.*). Based on the restoration of the *paidotribes* as Meniskos of Kolonos (ll. 5–6, [Μενίσκου] Κολω-νῆ | [θ]εν) and identification with Plutarch's trainer (*Mor.* 747AB).

New Analysis: 1) Pantos' restoration conflicts with the Corpus text, where the poorly preserved name of the *paidotribes* is transcribed as [- - -]ι[- -]ου (and tentatively restored as [Ἀντ]ι[όχ]ου). 2) if the identification of the archon is correct, then the *paidotribes* is better restored as Pamphilos ([Παμφ]ί[λ]ου), attested as *paidotribes* during the archonship of Kallikratides (VI) in *IG* II^2 1974 (ll. 5–6). 3) the same under-staff appears in the new ephebic dedication *SEG* 38 (1988) no. 176, with Plutarch's Meniskos as *paidotribes*; since that Meniskos evidently enjoyed a long career as *paidotribes* into the Neronian period, *IG* II^2 2995 could be a year or two earlier in date. 4) the archonship of Kallikratides (VI) would therefore appear to date to later in the reign of Claudius; and probably relatively soon after the archonship of Metrodoros (in *IG* II^2 1973, where the same *hegemôn* and *hoplomachos* appear).

(100) *SEG* 38 (1988) no. 176

Ephebic Dedication: to Hermes, by lamp-race victor; archonship of Asklepiodoros of Gargettos; probably late Claudian, ca. 50–54 A.D.

Edition(s): from Pantos (1973) 176–180 no. 2.

Commentary: 1) the *lemma* in *SEG* mistakenly reports the date in Pantos as "ca. 50 B.C." 2) Follet (1989) 39–40 argues for such a date (reported in *SEG* 39 [1989] under no. 311), based on the traditional identification of Meniskos (ll. 6–7) as the *paidotribes* of the mid-1st c. B.C. (in *IG* II^2 1046 l. 7 & 3730, & *SEG* 21 [1965] no. 685 & 686; see G.A. Stamires, in *Hesp.* 26 [1957] 251–252). Thus the "new archon" Asklepiodoros is identified as the father of the early Tiberian archon and priest Menandros *Asklepiodorou* of Gargettos. 3) Pantos concludes otherwise, with Meniskos identified as Plutarch's early Neronian trainer (*Mor.* 747AB), since the under-staff are the same as those recorded in *IG* II^2 2995, from the archonship of Kallikratides (VI).

New Analysis: 1) Pantos' date makes much better sense in regard to the archon Asklepiodoros, who under Follet's date would be a generation too early to be the father of Menandros of Gargettos; a late Claudian

or early Neronian date would suit a son, who can now be restored in *IG* II² 3531 & 4722 (given below as entry nos. 193 & no. 194), where his illustrious career, including receipt of Roman citizenship, is celebrated by his daughter and (probably) sister. 2) this dedication should probably date soon after *IG* II² 2995, since the Neronian Meniskos apparently enjoyed a relatively long tenure as *paidotribes*.

(101) *IG* II² 3157

Theatrical Dedication: from the Greater Panathenaia; second half of the 1st century A.D. (perhaps late Julio-Claudian).

Commentary: 1) until recently, the only epigraphical evidence for theatrical contests at the Greater Panathenaia (with literary evidence limited to Diogenes Laertius 3.56). Now attested as early as the 2nd c. B.C., in *SEG* 41 (1991) no. 115, col. iii ll. 39–43; see discussion in Tracy and Habicht (1991) 203–204; & also in Tracy (1991) 147, where the contests are thought to have been held over several days. 2) whether they were re-introduced in the Roman period is open to question; to judge from the epigraphical record, the late Julio-Claudian period witnessed a resurgence in the celebration of the Greater Panathenaia, as regularly sponsored by prominent *agonothetes*.

15. *Building and Various Public Dedications*

(102) *IG* II² 3175

Building Dedication: the West Gate of the Roman Market, to Athena Archegetis, during the hoplite generalship of Eukles of Marathon and the archonship of Nikias of Athmonon; now mid-to-late 20s B.C.

Commentary: 1) the inscription is generally regarded as the dedication of the new market as a whole, as well as its principal entranceway; funded by the emperor Augustus, after an initial benefaction (or at least promise of) by Julius Caesar (in 51/50 B.C.) obtained by Eukles' father Herodes (the archon of 60/59 B.C.).[1] 2) while the archon Nikias is otherwise unattested (tenure dated to "c. 10–3 BC" in *LGPN* II *s.v.*), the *strategos* and *epimeletes* Eukles achieved prominence in the early Augustan period as the lifelong priest of Apollo Pythios (held since ca. 38/37 B.C.). 3) the dedication is conventionally dated to ca. 10/9–2 B.C., on the assumption that the gate's acroterion statue of Lucius

Caesar (in *IG* II^2 3251) was a contemporary dedication (see, most recently, Hoff [2002]).

[1]Directly attested in Cicero, *ad Att.* 6.1.25; cf. Rawson (1985) & Crawford (1978) 206.

New Analysis: 1) the dedication should probably date rather to the mid-to-late 20s B.C.: Eukles' archonship belongs to the early-to-mid 20s B.C., and his hoplite generalship would naturally have soon followed.[2] The Athenian *dodekais* celebration at Delphi, which Eukles evidently inaugurated as well as marshaled as priest of Pythian Apollo (recorded in *F. Delphes* III.2 nos. 59–64), should date to between 29–17 B.C. The embassy to Augustus, cited in the dedication, would probably have occurred soon after the battle of Actium, while the *princeps* was still in the East (e.g., at Samos). 2) the revised date explains why the archon Nikias is not cited as the priest of the Consul Drusus (a joint service created in 9 B.C.). 3) for the dedication to Lucius Caesar as a later addition to the West Gate, in commemoration of the prince's assumption of the *toga virilis* in 2 B.C., see discussion below under *IG* II^2 3251 (entry no. 130).

[2]The current chronology regarding Eukles is radically implausible: with an archonship in ca. 46/45 B.C. (in his youth, since he became priest of Apollo Pythios at a young age in ca. 38/7 B.C.), and a hoplite generalship some forty years later (see above under *IG* II^2 1717; as well as the entry for Eukles in the Prosopographical Catalogue). Eukles' father Herodes (II) served as eponymous archon in 60/59 B.C.

(103) *IG* II^2 3173

Building Dedication: Temple of Roma and Augustus on the Akropolis, during the archonship of Areios of Paiania and hoplite generalship of Pammenes of Marathon, first priest of Roma and Augustus; now probably 19/18 B.C.

Commentary: 1) the temple (or perhaps roofed altar) dedicated is a nine-columned circular structure sited directly in front of the Parthenon, and built in an Ionic order directly modeled after that of the recently repaired Erechtheion (see further below); the circumstances and date of the temple's dedication, representing the creation of the Athenian imperial cult in ca. 19 B.C., have recently generated a great deal of interest. The historical context is generally viewed as the emperor's return to Athens in the late summer of 19 B.C., after his so-called Parthian Settlement; with the temple as something of a victory monument, as well, placed within the monumental tradition of the Persian

Wars on the Akropolis, with the Parthenon in particular. The same visit (where Augustus was accompanied by an entourage of ambassadors from India) was also the occasion for the *princeps*' final initiation into the Eleusinian Mysteries (see Dio 54.9.10; with Bernhardt [1975]). The so-called Birthday Decree *IG* II[2] 1071, providing "Iso-Pythian" observances for Augustus (as proposed by Antipatros of Phlya) is also associated with the same visit (see entry no. 8). For the most recent overview of the dedication, see Kajava (2001) 78–82, esp. 78 n. 33 for references; Spawforth (1994) 234–235 & (1997) 184–185, respectively for the commemorative theme of the Persian Wars and for the cult and imperial priesthood; see also Baldassarri (1995) for the temple itself and its historical context. 2) on the inscription itself, carved (like *IG* II[2] 1071) in pseudo-stoichedon style, Kajava (2001) 80 n. 40 suggests that the revision in the dedication from Augustus "Soter" to Augustus "Caesar" (in l. 1, as noted in the Corpus) might reflect a change in the nature of the cult after Augustus' death in A.D. 14; Spawforth (1997) 199 n. 59 proposes that the epithet *soter* came to be reserved "for the living emperor." This is probably reading too much into what was likely a mason's error, perhaps with confusion caused by the cult-title "*Thea* Roma and Augustus *Soter*" (in l. 3). Certainly the re-inscription "Caesar" is identical in letter-style and quality with the rest of the dedication. 3) Pammenes was appointed to the priesthood of Delian Apollo soon after the dedication of the Temple of Roma and Augustus, certainly from ca. 17 B.C. (see Geagan [1992] 38–42); retaining the imperial priesthood for life (see following). 4) the remains of the temple are formally documented and studied in Binder (1969), with the architectural model of the Erechtheion's stylistic elements. In Korres (1994b) 48 the stylistic copying is attributed to the repairs to the Erechtheion (especially its west elevation) that were recently conducted, after the interior of that temple was heavily damaged by fire in the early Augustan period (20s B.C.); and the architect of the Temple of Roma & Augustus is likely identified as the same one who repaired the Erechtheion. On the round (monopteral) form of the temple, especially its purported connection with the Roman temple of Vesta, see Weber (1990) 112–114 and Mellor (1985) 139; in Trummer (1980) 57 n. 2, the form is viewed as traditional in the context of ruler cult.

New Analysis: 1) the cult of Roma and Augustus is attested in only three other inscriptions: the theater-seat *IG* II[2] 5114 for the priest of Roma and Augustus; the (lost) altar *IG* II[2] 3179; and last attested ca.

A.D. 6–10 in *IG* II^2 3242, the re-dedication of the Temple of Nemesis at Rhamnous to Livia, overseen by the second and (evidently) final priest of the cult, Demostratos (II) of Pallene (see relevant entries below). The original cult apparently did not survive the reign of Augustus in any significant form; eclipsed under Tiberius by the cult of the living emperor, probably created by Polycharmos of Marathon; by the Severan period the structure appears to have been known as the 'Altar of the *Sebastoi*.' 2) Pammenes evidently held the priesthood until his death in ca. A.D. 6 (see discussion under *IG* II^2 3242); with further record from Delos possibly in his honorific statue *BCH* 8 (1884) 156: Σεβασ]τοῦ (?) ἱε[ρέα.....] (as restored by Homolle). His archonship is now attested, in the Peiraieus tax edict *SEG* 47 (1997) no. 196B (from Steinhauer [1994] 54–55; given above as entry no. 1); as argued in Follet (2000), with date between 35/34 and 18/17 B.C. The archonship is best dated to the mid-20s B.C. 3) also likely contemporary with the dedication of the Temple of Roma and Augustus is the *princeps*' personal dedication of an elaborate victory tripod in the Olympieion, described in Pausanias (1.18.8) as featuring marble statues of suppliant "Persians."[1] 4) the new date for the temple and its dedication is also most probable in light of the related work of repairs on the Erechthion, which Korres dates to the early Augustan period; this work also clearly involved imperial interest, for casts were made from the Erechtheion's Ionic capitals and the famous Caryatid sculptures to serve as models for elements in the Forum of Augustus at Rome, whose construction began in 20 B.C. (as documented & studied in Wesenberg [1984]). A number of disused epistyle blocks from the Erechtheion were later recycled to serve as statue bases (e.g., for Queen Glaphyra, see below under no. 157).

[1]As dated in R.M. Schneider, *Bunte Barbaren. Orientalenstatuen aus farbigem Marmor in der römischen Repräsentationskunst* (Worms 1986) 82 & 89–90.

(*IG* II^2 3174)

Building Dedication: a new *oikos* and exedra for the City Asklepieon, from the archonship of Lysiades (51/50 B.C.) & the priesthood of Diokles of Kephisia; previously Augustan in date.

Edition(s): new restoration and date in *SEG* 39 (1989) no. 212; after Follet (1989) 43–44.

Commentary: dated in the Corpus to "a. 12/1?," with stated probability (suggested in Graindor [1917] 6–7 no. 5) that the archon Λ[- - - -]δου should be restored as the well-known Augustan official Leonides (V) of Melite, the archon of 12/11 B.C. (cf. *IG* II² 1713 l. 30; & see Kapetanopoulos [1968a] 504 no. 31). Follet instead associates this building dedication with the Asklepieon restoration decree *IG* II² 1046, which records the work of repairs carried out in the sanctuary by the mid-1st c. B.C. priest Diokles of Kephisia, and consequently restores the name of the archon as Lysiades, the eponymous official of 51/50 B.C. (cf. *IG* II² 1713 l. 21).

(104) ***SEG* 31 (1981) no. 187**

Construction Dedication: of a *gradus* on the Akropolis; with Hipposthenis as priestess of Athena Polias; from ca. 5/4 B.C.

Edition(s): *pr. ed.* of Agora I 1395, as reported by J.H. Oliver; with Latin portion of the inscription in *Hesp.* 10 (1941) 238 no. 39, ed. J.H. Oliver (reported in *AE* [1947] no. 75).

[- - - - - - - - - - - - - - - -]
[g]radu[s - - - - - - - - - - -]
ab ˙aris ˙ | [- - - - - - - - - -]
ἐπὶ ἱερί[ας Ἱπποσθενίδος]
τῆς Νικ[οκλέους Πειραιέ]-
[ως θυγατρὸς]

Commentary: 1) Oliver identifies the *gradus* as the monumental stairway for the Akropolis that was constructed in marble in the Roman period; and dates the construction to the reign of Claudius, based on the priestly eponymity of Hipposthenes (dated to the Claudian period in Lewis [1955] 10–11 no. 13), and the record of an *anabasis* project in the *pyloroi* dedications *IG* II² 2292 ll. 49–52 & 2297 ll. 11–12 (thus Graindor [1914a] & [1927a] 83). 2) for the Roman stairway itself, see most recently Tanoulas (1997) I 16 (with Stillmann's photographs of the remains in II figs. 105 & 106).

New Analysis: 1) the dedication is now to be assigned to the later Augustan period, since Hipposthenis' tenure as priestess of Athena Polias has now been dated from at least ca. 4 B.C. (her appearance in *IG* II² 4126 is dated in Eck [1984] 150 to "perhaps around 3 B.C."; see entry no. 232). 2) if this dedication does indeed relate to the construction of the Akropolis' marble stairway, then that project would now belong to

the Augustan period; the possibility of imperial funding for the *gradus*, whatever its nature, is suggested by the bi-lingual text.

(105) *SEG* 48 (1998) no. 223

Building Dedication (?): with Menandros of Gargettos in (?) eponymous role; early Tiberian.

Edition(s): from *ARMA* III 122 no. 595 (ed. G.E. Malouchou); after *pr. ed.* in Pittakes (1835) 135.

[- - - Μενά]νδρου τοῦ Ἀσκληπ[ιοδώρου Γ]αργηττίου

Commentary: the text as given here by Malouchou, who identifies the inscription as an honorific dedication, rationalizes the transcription published by Pittakes and that author's notebook account (as [- - -]νδρου τοῦ Ἀσκληπ[- - - ιοδώρου Γ]αργηττίου); with identification in the archon and priest Menandros honored in *IG* II² 3547.

New Analysis: 1) as described by Pittakes the inscription, carved in large letters along an epistyle block ("sur une grande pouter cette inscription grave en gros caractères"), would appear to represent a building dedication, with Menandros appearing in some eponymous fashion, perhaps as archon (e.g., [ἐπὶ ἄρχοντος Μενά]νδρου *κτλ.*). 2) whatever its precise nature, the inscription likely dates to the early Tiberian period, when Menandros served as eponymous archon and priest of the Roman *Senatus*, the Demos, and the Graces (honored as such in *IG* II² 3547, with date under that entry below, as no. 171).

(106) *Hesp.* 4 (1935) 58 no. 21

Building Dedication: during the archonship of Herodes (III) of Marathon, as highpriest of the emperor Tiberius; probably early 30s A.D.

Edition(s): ed. J.H. Oliver; also in Oliver (1950) 81. Text republished incompletely in Ameling (1983) II 53 no. 20.

Revised transcription and supplemental restoration here (upon personal autopsy), with suggested disposition necessarily across a second (lost) epistyle block:

1a [**Δήμητρι καὶ Κό?]ρ̣ηι** ἐπὶ ἄρχοντος Ἡρώδου τοῦ Εὐ[κλ-
2a [καὶ ἀρχιερέως Τιβερίο]υ̣ Κ̣α̣ί̣[σ]α̣ρο[ς] Σεβ̣α̣[σ]το[ῦ]

(Lost Second Block:)

1b [έους Μαραθωνίου, ? καὶ ἐπὶ ἱερέως Ἀπόλλωνος Πατρῴου]
2b [????]

Commentary: 1) a neglected inscription, the dedication is cited in Ameling as evidence for the archonship of Herodes (together with *IG* II² 2301), with conventional date of ca. A.D. 47. 2) overlooked, however, as evidence for the dedicant's imperial highpriesthood, as restored in Oliver (1950) 81: [ἀρχιερέως Τιβερίου Καισα]ρο[ς] Σεβ̣[ασ]τοῦ. 3) Ameling is followed in Byrne (2003) 106, Claudius no. 2 (1), as evidence for the archonship; & where Roman citizenship is incorrectly attributed to Herodes, as the family's first *cives*.

New Analysis: 1) the dedication demonstrates that Herodes (III) of Marathon was the son (rather than grandson) of Eukles (IV) of Marathon and that, as the highpriest of the emperor Tiberius, his archonship belongs to the reign of that emperor rather than to the 40s A.D. (as conventionally dated); his archonship, which is also attested in *IG* II² 2301, dates either to the early 20s A.D. or the early 30s A.D. (just before or after the archon-record preserved in *IG* II² 1713, A.D. 23/24–30/31). 2) presumably his priestly office included that of the cult of Apollo Patröos, as previously held by Herodes' brother Polycharmos (attested in *IG* II² 3530). 3) the name and titulature of Tiberius are better preserved (as represented in the above text) than indicated in Oliver's transcription of the inscription. 4) as transcribed by Oliver, the dedicatee partially preserved as -]φ̣ηι rather defies restoration, as a corporate title, proper name, or divine epithet; perhaps it should be read instead as a *rho*: only the right-loop of the proposed letter *phi* is preserved (with the upper length of the vertical *hasta*), and is orthographically similar to the high loop of the inscription's letter *rho*. If correct, the inscription could preserve (as tentatively suggested in the revised text above) the dedication of a (restored?) stoa-style building to Demeter and Kore, perhaps in the City Eleusinion (close to where the inscribed block remains enmured in the Post-Herulean Wall).

(107) *IG* II² 3182

Building Dedication: new stage-building for the Theater of Dionysos; dedicated to Dionysos and the emperor Nero, by Tib. Cl. (Hipparchos of Marathon) as imperial highpriest; during the sixth hoplite generalship of (Tib.) Cl. (Novios of Oion?).

Edition(s): expanded text and restoration in Smallwood no. 415, from Oliver (1950) 82–83, with restoration of Tib. Cl. Herodes (III) of Marathon as the building-benefactor and imperial highpriest. Initial expansion of *IG* II[2] 3182 in Bulle (1936) and revised restoration in von Gerkan (1941) 177 (given in *AE* [1946] no. 165; with correction [l. 2, τὸ ζʹ in place of τὸ ξʹ] by L. Robert, in *BE* [1942] no. 39). Most recently, in Spawforth (1997) 191 & 198 note 50, Tib. Cl. Novios has again been restored (as in Bulle & von Gerkan) as the dedicator, while serving as imperial highpriest.

The preserved text as disposed in Bulle, but with minimum restoration, reads as follows:

1 Τι. Κλ. [ca. 55 letters -]οῦ διὰ βίου [Διονύσωι Ἐ]λευθεριεῖ καὶ ⟦Νέρωνι⟧ Κλαυδίωι Καίσαρι Σε[βαστῶι Γερ]μαν[ικῶι ca. 60 letters
2 ἐκ τῶν] ἰδίων ἀνέθηκεν στρατηγοῦντος ἐπὶ τοὺς ὁπλείτος τὸ ζʹ Κ[ca. 7 letters]

New restoration and disposition of the dedication (with "|" = block-break):

1 Τι. Κλ. [**Ἱππάρχος Ἡρώδου** Μαραθώνιος ἀρχιερεὺς ⟦Νέρωνος⟧ |
Καίσαρος Σεβαστ]οῦ διὰ βίου |
[Διονύσωι Ἐ]λευθεριεῖ καὶ ⟦Νέρωνι⟧ Κλαυδίωι Καίσαρι Σε[βαστῶι
Γερμανικῶι |
καὶ τῆι ἐξ Ἀρείου πάγου βουλῆι καὶ τῆς βουλῆι τῶν Χ καὶ τῶι δήμωι |
2 ἐκ τῶν] ἰδίων ἀνέθηκεν στρατηγοῦντος ἐπὶ τοὺς ὁπλείτας τὸ ζʹ Κ[λ. Νουΐου?]

Commentary: 1) as restored in Fiechter (1936), the principal portion of the dedication (its long first line) is inscribed (rather poorly) across the frieze portions of the five architrave blocks that composed the projecting triple-doorway of the new stage-building and its two narrow recesses; with the text of *IG* II[2] 3182 (Fiechter Block no. 1) situated over the wider central *aedicula*, which also carries the second line of the dedication on the top fascia of its epistyle. In addition to the inscribed block of *IG* II[2] 3182, Bulle integrated the more fragmentary portions of three other inscribed blocks (first identified by Dörpfeld), disposed as: i) Τι. Κλ. [ca. 32 letters] (Block no. 4; over left doorway); ii) [ca. 12 letters -] οῦ διὰ βίου (Block no. 3; over left recess); & iii) μαν[ικῶι (Block no. 2; over right recess). The architrave block that would have carried the end of the dedication (over the right doorway) is entirely lost. 2) the most significant element in Oliver's revised text is the restoration of the *cives* dedicator (Τι. Κλ.) as imperial "priest

and highpriest" (based on the priestly title in *IG* II[2] 5034, which was then thought to be Neronian in date;[1] whereas in von Gerkan the title is restored simply as "highpriest"), with tentative identification as Herodes (III) of Marathon: Τι. Κλ. [Ἡρώδης? Μαραθώνιος ἱερεὺς καὶ ἀρχιερεὺς ⟦Νέρωνος⟧ Καίσαρος Σεβαστ]οῦ διὰ βίου (in place of Bulle's & von Gerkan's restoration of Tib. Cl. Novios, with former as epimelete of the city). The end (of the first line) of the dedication is restored to include the three political bodies of Athens (after the so-called Parthenon Inscription *IG* II[2] 3277), instead of reference to the subject of the dedication (the elements of the stage-building; as in both Bulle & von Gerkan, though latter with reference to the Boule and Demos). Retained is the specific restoration in von Gerkan of Tib. Cl. Novios as the eponymous *strategos* (first suggested in Dittenburger): Κ[λ. Νουΐου], as abbreviated (without "Τι." and demotic) due to lack of space.

[1]For the change in cult-title and its date, see now Spawforth (1997) 184–186; *IG* II[2] 5034 is treated below, as entry no. 295.

New Analysis: 1) if the restoration of the dedicant in *IG* II[2] 3182 as the city's imperial priest is correct, which appears most likely (given the inclusion of Nero in the dedication and the reference to the "lifelong" status of the office; & there are no attested priests of Dionysos in this period), then he should be identified as Hipparchos rather than his father Herodes, who would have been long-deceased by the reign of Nero and never received Roman citizenship (that distinction belongs to the son, under Nero; see *IG* II[2] 3604a = *Syll.*[3] 853, & *PIR*[2] C 889); the imperial priesthood appears to have returned to the family after a brief interlude in the early Claudian period, presumably following the death of Herodes and during Hipparchos' minority;[2] Hipparchos' public career is likely to have begun in the mid-to-late Claudian period (and ending in the reign of Domitian). Spawforth's recent identification of Novios as highpriest is unlikely: not only is there no evidence that he ever held the city's imperial priesthood (such service occurred only at the provincial level, as attested in *IG* II[2] 1990; as correctly asserted in Oliver [1950] 94[3]), the resulting double reference (first as dedicant and priest, then eponymously as *strategos*) would be awkward and without precedent. 2) it is worth observing that the direct personal dedication of such a large building-project, with the benefactor's name positioned first and outside an eponymity, is a singular occurence in Athens during the early principate. 3) the priestly title should be, as attested elsewhere

(and as in von Gerkan), simply ἀρχιερεὺς (thus allowing space for the necessary demotic, as in Bulle & von Gerkan), and as highpriest of the living emperor Nero, rather than of the *Sebastoi* (which was a later claim made by Hipparchos, in the Flavian period; see below under *IG* II[2] 3562, entry no. 179). 4) the restoration of Novios as the eponymous *strategos*, while natural given his unparalleled number of generalships, remains rather problematic since the abbreviation of the Roman *nomina* to simply "Κλ." is not otherwise attested (outside of grave monuments) for this period; such usage become common only after the end of the Julio-Claudian dynasty, when the imperial significance of the full *nomina* was lost. A (short) personal name is also possible: e.g. Κ[όνωνος],[4] as in the prominent Konon family of Sounion and the archon Konon (II) of A.D. 56/57 (see the Prosopographical Catalogue, *s.v.*); but doubtful since he would have to had achieved six generalships (in record time) before the end of Nero's reign (otherwise possibly his homonymous father[5]). 5) the disposition of the inscribed Block no. 2 and its restoration as part of the imperial title Germanicus appears mistaken: the block's molding-profile is quite distinct from all the others, and it actually does not join the central architrave block (its clamp is not matched at the supposed join); and the full name "Germanicus" should almost certainly be restored at the end of the central architrave block, as the Corpus has it in *IG* II[2] 3182 (Bulle's generous disposition of the text ignores the compacted character of the preserved inscription). The epigraphic fragment "Γερ]μαν[ικῶι" may therefore belong elsewhere on the stagebuilding, perhaps as a "label" for a statue of Germanicus or Nero. 6) Oliver's restoration "τῶν Ἀθηναίων" is probably unnecessary: most commonly, dedications to the city's corporate bodies read without (cf. *IG* II[2] 3185, of comparable date). 7) an eponymous date by archonship might be expected; one is lacking, however, in the so-called Parthenon Inscription *IG* II[2] 3277, where Novios also appears in eponymous fashion as *strategos*.

[2]See analysis below under *IG* II[2] 3274.

[3]A misconception that goes back to Graindor (1931) 142.

[4]A suggestion kindly offered by the anonymous reviewer for Brill; the line-space is too short to allow for the restoration of a member of the equally prominent Kallikratides family of Trikorynthos.

[5]Konon I is only known by family affiliation; see Aleshire (1991) 232 no. 11.

(108) *IG* II² 3183

Building Dedication: a terraced propylon (the so-called Agoranomion), dedicated to Athena Archegetis and the *Theoi Sebastoi*, by a family from Gargettos; now probably first quarter of the 1st c. A.D.

Edition(s): most recently as *SEG* 44 (1994) no. 161; from Hoff (1994) 104–109, with slight revisions of text in Travlos (1971) 39 fig. 48. The reduplication of *IG* II² 3183c as *IG* II² 3180 is observed in Follet (1989) 38.

Dedication as revised in Hoff and disposed in Travlos (with author's own approximation of letter-spaces in *lacunae*):

	Block 1	Block 2	Block 3	Block 4	Blocks 5 & 6
Line 1	[- - - ? - - -]	Ἀθηνᾶι	Ἀρχηγέτιδι	καὶ θεοῖς	Σεβαστοῖ[ς-ca. 19 -]
	Block 7				
	ΑΝΘΕ[- - ca. 33 - -]ς Γαργήττιος				

Line 2 [καὶ Ἑρμογέν?]ης Ἑρμογένους Γαργήττιος γόνῳ δὲ Δημητρίου Μαρα-
[θωνίου - ca. 25 -]ως [- ca. 43 -]ου ἀθένηκαν

Commentary: 1) in Travlos an additional block is identified (as no. 4); and dedication reconstructed across a total of seven blocks of the epistyle (alternating short and long). 2) in Hoff καὶ is added in the *lacuna* at the beginning of l. 2, so that the two demesmen from Gargettos (presumably relatives) appear as joint-dedicants (with second dedicant also known from his grave inscription *IG* II² 5923, where the full name is similarly lost); also in l. 2 the o-shaped letter before *sigma* at the beginning of Block no. 5 is transcribed as an *omega*, and *omikron* is read before the *upsilon* at the beginning of Block no. 7; at the beginning of l. 1, an intitial dedicatee in the dative is suggested. 3) as for the identification of the site, Hoff would have it as the city's Sebasteion (with hypethral construction), with Claudian date at the earliest. Much more probable: scholars now otherwise follow Travlos' later assessment that the building dedicated is simply a terraced stairway and propylon, built in modification of the west end of a Hellenistic stoa, either an Attalid construction (thus Travlos & Korres [1994a] 143–144, with fig. 8) or the lost Gymnasium of Ptolemy (thus Millar [1995] 205–209).

New Analysis: 1) Athena Archegetis should almost certainly represent the initial dedicatee (it is difficult to think of what other dedicatee could have taken precedence, except perhaps the Demos), so that the beginning of l. 1 would be inset. Two other important dedications to Athena Archegetis, in addition to the Roman Market (in *IG* II² 3175), are now known: the Neronian dedication of a votive *skaphê* by a

priestess of Athena Polias (in *IG* II² 3199, as recently down-dated—see entry no. 112); & in the apparent building-dedication *Hesp.* 30 (1961) 230–231 no. 30 (Agora I 5701a & 5731b). 2) the building probably belongs to the late Augustan or Tiberian period (as redated above), during the period of the *Theoi Sebastoi* as representing Augustus, Livia (or Julia Sebaste), and Tiberius as Caesar or emperor; certainly in the Julio-Claudian period dedications are consistently made directly in the name of the living emperor. 3) the first dedicant could well be the father of the second, in which case the name Hermogenes could be restored in l. 1. 4) the end of the dedication could record the eponymous date, presumably the archonship: [- ἄρχοντος name patronymic demotic-]ου ἀνέθηκαν (with the same placement of the eponymity in the dedication of the Market, in *IG* II² 3175, & the Temple of Roma & Augustus, in *IG* II² 3173).

(109) *IG* II² 3185

Private Dedication: votive-statue to Hestia, Apollo, the *Theoi Sebastoi*, and the Athenian state, dedicated by Philoxenos of Phlya on behalf of his father; during the hoplite generalship of Tib. Cl. Theogenes (II) of Paiania, ca. A.D. 55–60, with Tib. Cl. Oinophilos (V) of Trikorynthos as Epimelete of the City.

Edition(s): in Aleshire (1991) 136 no. 15, ll. 8–9 are restored as [Τι. Κλαυδίου Οἰνοφίλου Καλλικρατίδου] | Τρικορυ[σίου].

Commentary: The Epimelete of the City is the distinguished Eleusinian hierophant Tiberius Claudius Oinophilos (V) of Trikorynthos, the first and only Athenian known to have served in the Roman army; enfranchised under Nero. Aleshire dates the dedication to the Neronian or Flavian period.

New Analysis: 1) *IG* II² 3185 is notable as the only extant dedication to Hestia from Roman Athens; almost certainly it was dedicated in the Athenian Prytaneion, hence the inclusion of Apollo and the *Theoi Sebastoi* in the dedication, and the participation of the city epimelete. 2) although the *floruit* of Tib. Cl. Oinophilos (V) is conventionally dated to the Flavian period, he was prominent enough during the reign of Nero to achieve Roman citizenship; and the presence of Tib. Cl. Theogenes as *strategos* requires a date prior to A.D. 61, the year in which Theogenes served as herald of the Areopagos (recorded in *IG* II² 1990; from the dated archonship of Thrasyllos of Cholleidai).

(110) *IG* II^2 3187

Construction Dedication: Asklepieion, paved (marble) floor for the sanctuary's propylaia; dedicated in the mid-1st c. A.D. by the *zakoros* Demetrios of Sphettos, with Coponios Maximos as *epimeletes*.

Commentary: dated in the Corpus to the 2nd c. A.D. (based on the incorrect identification of the *epimeletes* with Titus Coponios Maximos I of Hagnous, in *IG* II^2 4481, and conflation with Titus Coponios Maximos II, in *IG* II^2 3571), in Aleshire (1991) 103 *s.v.* Δημήτριος, this and the following dedication (*IG* II^2 3188) are down-dated to the mid-1st c. A.D., with the *zakoros* identified as the son of Antiochos of Sphettos, a *strategos* of the early 1st-c. A.D. (in *IG* II^2 2883).

(111) *IG* II^2 3188

Construction Dedication: Asklepieion, paved (marble) floor for the sanctuary's altar; dedicated in the mid-1st c. A.D. by the *zakoros* Demetrios of of Sphettos.

Commentary: see above under *IG* II^2 3187.

(112) *IG* II^2 3199

Dedication: of a votive *skaphê* on the Akropolis to Athena Archegetis by Paullina Skribonia, priestess of Athena Polias; Neronian (?) in date.

Commentary: 1) in Dow (1972) 19–20 this dedication is down-dated (from the 3rd century A.D.) to the reign of Nero: the priestess Paullina Skribonia, daughter of Kapiton, is identified with the priestess Paullina newly read in the so-called Parthenon Inscription *IG* II^2 3277 of A.D. 61 (restored in *SEG* 32 [1982] no. 251; after Carroll [1982] 16, where Dow's reading is followed); for the priestess and this dedication, see also Carroll (1982) 29–30. 2) Dow's conclusions are doubted by L. Robert, in *BE* (1976) no. 204.

New Analysis: 1) if correctly re-dated, the inscription is unique for the period under study, recording as it does a dedication of a *pompeion*, presumably in the context of a (Greater) Panathenaia since the carrying of *skaphê* (by *metikoi* in the Classical period) was integral to the procession and rites of that festival (see Plut., *Vit. x orat.* 852B). 2) the *skaphê* dedicated was evidently a monumental-sized votive (with its exceptional weight or capacity of over nine *litrai* or *kotylê*), and perhaps of bronze

(cf. the *skaphai chalkai* in the treasury account *IG* II^2 1388 l. 46); and evidently made from the melting down of old votives, "collected from those deposited in the Parthenon" (ll. 4–7)—an ancient practice[1] otherwise unattested for Roman Athens. 3) this new *pompeion* was then dedicated to Athena Archegetis, who appears to have been a popular, archaistic aspect of the civic goddess in the late Julio-Claudian period (in *IG* II^2 3183, the terraced propylon outside the East Gate of the Market; and in the apparent building-dedication *Hesp.* 30 [1961] 230–231 no. 30).

[1]See D. Harris, *The Treasures of the Parthenon and the Erechtheion* (Oxford 1995) 34–36.

16. *Dedications to Emperors and the Imperial Family*

(113) ***SEG* 24 (1969) no. 212**

Statue Dedication: Eleusis, large monument featuring statue-group of Octavian as *autokrator* "Caesar" and Livia Drusilla; ca. 30–27 B.C.

Edition(s): Clinton (2005) 295–296 no. 296; after *SEG* 24 (1969) no. 212 (also in *AE* [1971] no. 439); from Vanderpool (1968) 7–9 no. 3 (with fig. 1 & Pl. 2a). Also reproduced in Clinton (1997) 165 & (1999) 94.

ὁ δ[ῆμ]ος	ὁ δῆμος
Λιβίαν Δρουσίλλαν	αὐτοκράτορα Καίσ | [αρα]
[αὐ] | τοκράτορος Καίσαρος	θεοῦ Ἰουλίου ὑὸ | [ν]
γυναῖκα	τὸν α⟨ὐ⟩τοῦ σωτῆ | [ρα]
	καὶ εὐεργέτ[η | ν]

Commentary: 1) the dedication and remains of the monument, which had at least two courses (with twelve blocks for the lower) and measured just under five meters on each side (with a total circuit of 18.50 meters), were found by Vanderpool in a church at Eleusis. As observed in Vanderpool, the monument, which hails the *princeps* as both "savior and benefactor," would have been dedicated before 27 B.C., when Octavian became Augustus. 2) Clinton discusses the possible context of the monument, in terms of imperial cult at Eleusis.

New Analysis: 1) the monument may well have been dedicated on the occasion of the *princeps*' first Eleusinian initiation in 31 B.C. (recorded in Dio 51.4.1; and see Bernhardt [1975]). 2) it also represents the earliest recorded honors given to the emperor (or Livia) by Athens; and remains the only attested dedication to the *princeps* and Livia together.

Honors to the empress with her full family name, Livia Drusilla, are relatively rare from the Greek East (cf. *IGR* I 835, from Thasos).

(114) *SEG* 29 (1979) no. 178

Statue Dedication: to Augustus as *Soter*; after 27 B.C.

Edition(s): from *ArchDelt* 29B (1973–1974) 84, ed. O. Alexandris.

[αὐτο]κρά̣[τορα Καί]-
σα[ρα] σω̣[τῆρα]
Σεβ̣[αστόν]

New Analysis: 1) the nomenclature of the dedication is similar to that found in altars dedicated to Augustus (in *IG* II² 3224–3231), though simpler in its lack of reference to the *princeps* as θεοῦ υἱός (though cf. *IG* II² 3232). 2) the presentation of Augustus as *soter* is unique apart from the early monument at Eleusis (see entry above), and suggests that this dedication may date to the *princeps*' assumption of the title "Augustus" (*Sebastos*) in 27 B.C., or soon thereafter. It also forms part of his cult-title in the dedication (in *IG* II² 3173 l. 3) of the Temple of Roma and Augustus on the Akropolis (where *Soter* was first inscribed, and then overwritten with Caesar); & so may relate to the creation of the Athenian imperial in 20 B.C.

(115) *SEG* 47 (1997) no. 218

Statue Dedication: Eleusis, to (Augustus) Caesar as Zeus Boulaios, by his priest (Kallikratides) of Trikorynthos, ca. 27–25 B.C.; alternative restoration, with (Oinophilos) of Trikorynthos as dedicant, and late Augustan date.

Edition(s): also in *AE* (1998) no. 1269 (& cf. *BE* [1999] no. 231); from Clinton (1997) 167 (cf. also Clinton [1999] 95); *pr. ed.* in *ArchEphem* (1897) col. 51 no. 22, ed. A. Skias. Now included in Clinton (2005) 296 no. 297. (Note: *SEG* has the date mistakenly as "post 27 A.D.," rather than "B.C.")

[Σεβαστόν Καίσ]α̣ρα Δία Βουλαῖ̣[ον - - 6–7 - - -]
[- - ca. 7 - - - ὁ ἱερε]ὺ̣ς αὐτοῦ *v* καὶ ἀ̣[γωνοθέτης?]
[- - - - - - - - καὶ κῆρυξ β]ουλῆς καὶ δ[ήμου Καλλι]-
[κρατίδης Συνδρόμου Τρικ]ο̣ρ̣ύ̣σ̣[ιος - - - - - - -]
- -

Commentary: 1) adduced by Clinton as evidence for an imperial cult at Eleusis, in parallel to that at Athens. 2) the priestly dedicant, who is restored as serving simultaneously as the cult-priest, *agonothetes* (tentatively), and herald of the Boule and Demos, is identified as the early Augustan herald (and later *strategos*) Kallikratides (V) of Trikorynthos (for whom see Aleshire [1991] 135 no. 9).

New Analysis: 1) Clinton's restoration stands in need of revision and some re-dating. The holding of an *agonotheseia* by such a junior official as the herald of the Boule and Demos would be without precedent (the former position usually marked the acme of a political career in Athens, while the former its start); also the formal *vacat* in l. 2 lacks sense in such a listing of offices. 2) although Clinton (178 n. 37) rejects the possible restoration of Athena Boulaia in l. 2 as part of the cult-title, there is no reason why she could not be restored simply as a customary honorand in the dedication (with the distinguishing *vacat*), particularly if this dedication was made (as believed) at the bouleuterion at Eleusis. The cult of the imperial Zeus Boulaios could then be viewed as a minor cult, a euergetistic creation by the holder of the Athenian herald of the Boule and Demos; and thus perhaps an extension of an unattested cult at the bouleuterion in Athens. 3) the restoration of the priesthood and its holder present two chronological problems: i) as dated, the cult of Augustus as Zeus Boulaios at Eleusis would predate the creation of the imperial cult at Athens, which is now generally viewed as having occurred in ca. 19 B.C. (in *IG* II[2] 3274; as discussed above under that entry); ii) the heraldship of Kallikratides, meanwhile, is generally dated to the very beginning of the Augustan era, ca. 30 B.C. (see above under under entry no. 23). Unless that heraldship is to be re-dated to after 27 B.C., a more preferable date for the dedication is the late Augustan period, when such minor imperial cult-honors proliferated (and when Eleusis experienced heightened dedicatory activity); with the most probable identification of the herald, then, in the son of Kallikratides, Oinophilos (III) of Trikorynthos (archon *basileus* late in the reign of Augustus or early under Tiberius). It was in this same period that Livia was honored at the Athenian bouleuterion as (Hestia) Boulaia (in *SEG* 22 [1967] no. 152; see entry no. 135). 4) as noted by Clinton, there is an interesting formal similarity between this dedication and *IG* II[2] 3274, a statue-dedication to the emperor Claudius as Apollo Patroös, by "his priest" the prominent *strategos* Dionysiodoros (IV) of Sounion (presented below as entry no. 148; & cf. also the altar-

dedication to the Gaius Caligula as Apollo Patröos in *SEG* 34 [1984] no. 182, also treated below, as entry no. 140).

An alternative restoration of the dedication (*per exemplum*), with a date at the beginning of the 1st c. A.D., would read as follows:

[Σεβαστόν Καίσ]ạρα Δία Βουλαῖ[ον - - 6–7 - - -]
[- - ca. 7- - - ὁ ἱερε]ὺς αὐτοῦ *v* καὶ **Ἀ[θηνᾶν** Βουλ]-
[αίον - - - καὶ κῆρυξ β]ουλῆς καὶ δ[ήμου **Οἰνό]-**
[φιλος Καλλικρατίδου Τρικ]ọρύσ[ιος - - - - - - -]
- -

(116) *IG* II² 3227

Altar Dedication: to the emperor Augustus; probably ca. 27–19 B.C.

Edition(s): *SEG* 18 (1962) no. 80c, with corrected transcription; from Benjamin & Raubitschek (1959) 81 no. 10.

[αὐτοκράτορος Κα]ίσαρος
[θεοῦ υἱοῦ Σεβ]αστοῦ

Commentary: 1) the *iota* in *Kaisaros* is now read (Καί]σαρος in the Corpus); as is the *alpha* in *Sebastou* (Σεβα]στοῦ in the Corpus). This altar dedication is one of two from the Corpus with transcription improved in Benjamin & Raubitschek (the other, *IG* II² 3228, is given in the following entry). 2) treated in Benjamin & Raubitschek as part of their updated catalogue of Athenian altars dedicated to Augustus, with seven newly published from the Agora excavations (supplementing the Corpus' twelve altars *IG* II² 3224–3232 & 3234–3237[1]); with one other (*IG* II² 3179) a dedication to *Thea* Roma and Augustus Caesar. 3) like the majority of the altars, *IG* II² 3227 is dedicated to Augustus as the "son of the Deified (Caesar)."

[1]As newly restored *IG* II² 3233 represents a statue-dedication to a legate of Augustus and Tiberius Caesar (given below as entry no. 237).

New Analysis: 1) a total of nineteen altars are now attested for Augustus (see following entries).[2] 2) the reference to Augustus as the "son of the Deified (Caesar)" probably indicates a relatively early date for the altar, in or soon after 27 B.C. (perhaps occasioned by the grant of his title Augustus/*Sebastos*); more certainly, by the *princeps*' final visit to the city in 19 B.C.

[2]It should be noted that the altar reported in *AE* (1971) no. 434 (from *BCH* 94 [1970] 48) is actually a *princeps editio* of the Neronian altar(s) in *AE* (1971) no. 435.

(117) *IG* II^2 3228 (ll. 1–3)

Altar Dedication: to the emperor Augustus; probably ca. 27–19 B.C.

Edition(s): *SEG* 18 (1962) no. 80d; with corrected transcription from Benjamin & Raubitschek (1959) 81–82 no. 11.

αὐτοκράτορος Καίσ[αρος]
θεοῦ υἱοῦ
[Σεβασ]τοῦ

Commentary: 1) the last four letters in *Kaisaros* are now bracketed (Καίσα-ρος in the Corpus). This altar dedication is one of two from the Corpus with transcription improved in Benjamin & Raubitschek (the other is *IG* II^2 3227, in previous entry). 2) like the majority of the altars in that study, *IG* II^2 3227 is dedicated to Augustus as the "son of the Deified (Caesar)." 3) as noted in the Corpus this altar was twice rededicated, first to Tiberius Caesar (l. 4) and then to Hadrian (cf. the rededications of *IG* II^2 3229–3232, mostly to Hadrian).

New Analysis: 1) for the reference to Augustus as the "son of the Deified (Caesar)" see no. 116 above.

(118) *IG* II^2 3229A (= *IG* II^2 3281)

Altar Dedication: to the emperor Augustus; probably ca. 27–19 B.C.

Edition(s): see *SEG* 18 (1962) no. 80e; from Benjamin & Raubitschek (1959) 82 no. 12.

Commentary: 1) *IG* II^2 3281 has now been shown to be a reduplicate of *IG* II^2 3229A. 2) the altar was subsequently rededicated to Nero, read in the *rasura* in ll. 4–6 (with dedication to Vespasian inscribed over new l. 6): *SEG* 18 (1962) no. 80e (given below as no. 151).

(119) *SEG* 18 (1962) no. 73

Altar Dedication: to the emperor Augustus; probably ca. 27–19 B.C.

Edition(s): from *pr. ed.* in Benjamin & Raubitschek (1959) 75–76 no. 1 (Agora I 4123).

αὐτ[οκράτορι Καίσαρι]
θεο[ῦ υἱοῦ θεῶι Σεβαστῶι]

Commentary: see under no. 116 above.

New Analysis: as restored, this altar is one of only three in which Augustus is titled *Theos* (see no. 123 below [*SEG* 18 (1962) no. 77]; & in *IG* II[2] 3235, as *Theos Sebastos*).

(120) *SEG* 18 (1962) no. 74

Altar Dedication: to the emperor Augustus; probably ca. 27–19 B.C.

Edition(s): from *pr. ed.* in Benjamin & Raubitschek (1959) 76 no. 2 (Agora I 4332).

Σεβασ[τοῦ]
Καίσα[ρος]

Commentary: 1) see under no. 116 above. 2) the only altar in this new series dedicated to the emperor simply as *Sebastos Kaisar*, without his 'divine patronymic.'

New Analysis: 1) perhaps the latest in this series of altars, given the brief titulature.

(121) *SEG* 18 (1962) no. 75

Altar Dedication: to the emperor Augustus; probably ca. 27–19 B.C.

Edition(s): from *pr. ed.* in Benjamin & Raubitschek (1959) 76–77 no. 3 (Agora I 4994).

αὐτοκρά[το]-
ρος Καίσ[αρος]
θεοῦ υ[ἱοῦ Σε]-
βασ[τοῦ]

Commentary: see under no. 116 above.

New Analysis: for the reference to Augustus as the "son of the Deified (Caesar)" see no. 116 above.

(122) *SEG* 18 (1962) no. 76

Altar Dedication: to the emperor Augustus; probably ca. 27–19 B.C.

Edition(s): from *pr. ed.* in Benjamin & Raubitschek (1959) 77 no. 4 (Agora I 5686).

[αὐτοκρά]το[ρος]
[Καίσ]αρος θ[εοῦ]
[υἱ]οῦ Σεβασ[τοῦ]

Commentary: see under no. 116 above.

New Analysis: for the reference to Augustus as the "son of the Deified (Caesar)" see no. 116 above.

(123) *SEG* 18 (1962) no. 77

Altar Dedication: to the emperor Augustus; probably ca. 27–19 B.C.

Edition(s): from *pr. ed.* in Benjamin & Raubitschek (1959) 77 no. 5 (Agora I 6411).

> [αὐτοκράτορι Καίσ]αρι
> [θεοῦ υἱῶι θεῶι Σεβα]στῶι

Commentary: see under no. 116 above.

New Analysis: 1) for Augustus as *Theos* here, see under no. 119 above (*SEG* 18 [1962] no. 73). 2) for the reference to Augustus as the "son of the Deified (Caesar)" see no. 116 above.

(124) *SEG* 18 (1962) no. 78

Altar Dedication: to the emperor Augustus; probably ca. 27–19 B.C.

Edition(s): from *pr. ed.* in Benjamin & Raubitschek (1959) 78 no. 6 (EM 4935).

> [αὐτοκράτ]ορος
> *vacat*
> [Καίσαρος] θεοῦ υἱοῦ
> [Σεβα]στοῦ

Commentary: see under no. 116 above.

New Analysis: for the reference to Augustus as the "son of the Deified (Caesar)" see no. 116 above.

(125) *SEG* 18 (1962) no. 79

Altar Dedication: to the emperor Augustus; probably ca. 27–19 B.C.

Edition(s): from Benjamin & Raubitschek (1959) 78–80 no. 7 (EM 6051); apparently the same as *IG* III 451.

> αὐτοκράτορος
> Καίσαρος θε[οῦ υἱ]-
> οῦ Σ[εβαστοῦ]

Commentary: see under no. 116 above.

New Analysis: for the reference to Augustus as the "son of the Deified (Caesar)" see no. 116 above.

(126) *IG* II² 3179

"Altar" Dedication: to *Thea* Roma and Augustus Caesar; from 20 B.C.

Commentary: known only from Pittakes (1835) 489 (thence Dittenberger & the Corpus), who found the inscription near the Roman Market, *IG* II² 3179 has sometimes been tentatively identified as the altar for the Temple of Roma and Augustus on the Akropolis (in Graindor [1927a] 150 & recently again in Fayer [1976] 147). As observed in Baldassarri (1998) 50 n. 50 & Kajava (2001) 80 n. 40, however, Pittakes' findspot should indicate an original setting for the dedication in the lower town. Cf. *IG* II² 5114, a theater-seat for the priest of Roma and Augustus; discussed in the relation to *IG* II² 5034, the theater-seat for the "Priest and Highpriest of Augustus" (originally for simply the "Priest of Augustus"—see entry no. 295), in Spawforth (1997) 199 n. 59 & Kajava (2001) 80 n. 40.

(127) *IG* II² 3262 + 4725

Statue Dedication: to Augustus as the "New Apollo," by the ephebic *agonothetes* Poseidonios of Phlya; probably ca. 19 B.C.

Edition(s): join and expanded text in *SEG* 29 (1979) no. 167 (also in *AE* [1981] no. 756; & *BE* [1980] no. 205); from Peppa-Delmouzou (1979) 127.

(IG II² 3262) (IG II² 4725)
[Σεβαστὸ]ν Καίσ[αρα νέον Ἀ]πόλλωνα
Ποσ[ειδώνι]ος Δημη[τρίου] Φλυεύς

Commentary: Peppa-Delmouzou connects this dedication to Augustus' visit to Athens in 19 B.C., returning from the East after his Parthian settlement. This Poseidonios would also appear to be recorded in the ephebic catalogue *IG* II² 1964 l. 2 (as discussed under that entry above).

IG II² 3241

Statue Dedication: to (*Thea*) Livia; probably now to Julia Livia (Livilla), as sister of Gaius Caligula; as such, ca. 37–39 A.D.

Commentary: included below (as entry no. 143) for the Caligulan period.

(128) *IG* II² 3243 (= *IG* II² 3932)

Statue Dedication: to Tiberius Claudius Nero, as ancestral benefactor of the Athenian Demos; probably 6–2 B.C. (before A.D. 4).

Edition(s): Vanderpool (1959a) 89.

Commentary: 1) in Vanderpool the unrestored dedication *IG* II² 3932 from the Agora is identified as the same inscription as *IG* II² 3243 (recorded from the same location by Pittakes, in *ArchEphem* [1839] no. 4081). 2) as given in the Corpus the dedication would date prior to Tiberius' adoption as a Caesar in A.D. 4; and probably belongs to the early years of his "Rhodian exile." 3) Rawson (1973) 227 explains the characterization of Tiberius as *euergetes* δ[ιὰ] προγό|νων in reference to his maternal descent from the Claudii Pulchri, benefactors of Athens in the late Republican period. See also Kaplan (1990) 206 & 457–458 (with notice in *SEG* 40 [1990] no. 182).

(129) *IG* II² 3250

Statue Dedication: to Gaius Caesar as the "New Ares;" ca. 2 B.C.-A.D. 2.

Edition(s): see *SEG* 21 (1965) no. 702; new transcription in Levensons (1947) 68–69 (long-lost and previously known only from the insufficient transcription by Cyriacus of Ancona; see Bodnar [1960] 164–165).

ὁ δῆμος
Γάιον Καίσαρα Σεβα[στοῦ]
υἱὸν νέον Ἄρη

Commentary: 1) in the Corpus (following Cyriacus) the text is disposed on two lines; the dedication was re-discovered by the Levensons in the orchestra of the Theater of Dionysos. 2) *IG* II² 3250 has drawn a great deal of historical commentary, with Gaius' visit to Athens in the autumn of 1 B.C.: most recently in Spawforth (1997) 187 (with notice in *SEG* 47 [1997] no. 219), arguing against an association with the relocation and dedication of the Temple of Ares in the Athenian Agora (*contra*, Shear Jr. [1981] 362–363 & Bowersock [1984] 172–173); and asserting instead that the appellation should be understood simply as an Athenian response to Gaius' military command in the East.

Analysis: 1) Gaius Caesar received such extravagant honors throughout the Greek East following his *profectio* (and attendant propaganda) at Rome in 2 B.C. and throughout the duration of his eastern command until his death in A.D. 4; he probably journeyed through Athens in 1 B.C. on his way to the East. As a child of Marcus Agrippa and Julia Gaius was originally honored (as at Delphi) in a family monument dedicated on Delos through the sponsorship of Pammenes of Marathon (in *I. Délos* nos. 1592–1594 & 2515–2519); and perhaps also in a similar (lost) monument at Athens.[1] 2) the statue was probably dedicated on the Akropolis, presumably at the Temple of Roma and Augustus.[2] 3) most commonly hailed as *Neos Theos*,[3] *IG* II² 3250 remains the only certain instance of Gaius' presentation as the "New Ares" (the dedication from Carian Mylasa is restored [in *I. Mylasa* no. 135] on analogy with the Athenian dedication: νέο[υ Ἄρεος]). Tiberius' son Drusus would later be honored at Athens in sequal fashion, as νέος θεὸς Ἄρης (in *IG* II² 3253), probably in response to his triumphant campaign in Illyria in A.D. 20. 4) Gaius' two senior staff officers, Marcus Lollius and L. Domitius Ahenobarbus, were probably honored on this occasion (in *IG* II² 4139 & 4140, Lollius; & *IG* II² 4144, Domitius) during the same visit.

[1]The childhood portrait-head of a Julian prince in the National Museum at Athens (no. 3606) is conventionally identified as Gaius, and dated to ca. 8 B.C.: thus Pollini (1987) 43–45.

[2]At Sardis a statue of Gaius was consecrated in the local temple of Augustus, in 5 B.C. (*IGR* IV 1756); while on Samos he was included in the cult of Augustus and Marcus Agrippa (Herrmann [1960] 70–82 no. 1, ll. 20–21; cf. *BE* [1965] no. 309).

[3]At Lycian Xanthos (in *F. Xanthos* 48–50 no. 25, with convenient comparanda); and on Cos (in the altar dedication *IGR* IV 1094).

(130) *IG* II² 3251

Statue Dedication: to Lucius Caesar, on the West Gate of the Roman Market; between 2 B.C. – A.D. 2.

Edition(s): see, most recently, Hoff (2002).

Commentary: 1) Hoff offers a new study of this lost monument, likely an equestrian statue, in its architectural context on the West Gate of the Roman Market, concluding (p. 587) that the statue, in its surviving plinth, was integral to the original construction of the monumental gate; the length of the lost statue-base is estimated at 2.70 m, with the equestrian figure presented laterally to the gate (see pp. 591–592 figs. 12

& 13, respectively). 2) retained by Hoff is the conventional date of 11/10–10/9 B.C. for the monument and the dedication (in *IG* II[2] 3175) of the Roman Market, during the archonship of Nikias of Athmonon and hoplite generalship of Eukles of Marathon.

New Analysis: 1) the accepted date for *IG* II[2] 3251 is extremely problematic, in that monuments to Lucius Caesar (alone) are otherwise unattested before 2 B.C., when the young prince assumed the *toga virilis*;[1] and since Lucius was born in 17 B.C., an equestrian monument of 10 B.C. would have carried the unusual figure of a seven-year-old boy. 2) since it is very unlikely that the gate itself was dedicated as late as 2 B.C. (see discussion above under *IG* II[2] 3175), the Lucius dedication must be a latter addition;[2] either as a rededication of an earlier monument, or as a physical addition to the gate (a possibility that cannot be ruled out in Hoff's architectural analysis, since the addition of an acroterion monument would have required structural integration; also, much of the pediment gable, particularly the backing-blocks, was heavily restored in the modern era). 3) in its revised date here, the Lucius monument would have been contemporary with the dedication to Lucius (cited in Hoff) by the Leontid *koinon* (in *IG* II[2] 3252).

[1]See Rose (1997a) 99: of the eleven recognized dedications to Lucius alone, all date to the period of his majority; the statue dedicated at Rome to Lucius in 2 B.C. (in *CIL* VI 899; with Gaius in 898) is generally regarded as the earliest.

[2]Cf. the Gate of Mazaios and Mithridates at Ephesos, with its own addition of a statue of Lucius: Alzinger (1974) 11; with dedication in *I. Ephesos* 3007.

(131) *IG* II[2] 3228 (l. 4)

Altar Dedication: secondary dedication to Tiberius Caesar, with revised date of (probably) A.D. 4; originally dedicated to Augustus.

Edition(s): republished in Benjamin & Raubitschek (1959) 81–82 no. 11 (with notice in *SEG* 18 [1962] no. 80d).

New Analysis: since Tiberius is not honored here as emperor but simply Caesar, the Corpus date of "ante a. 37 p." for the altar's secondary dedication (in l. 4) can be revised to between A.D. 4, the year in which Tiberius was adopted by Augustus, and the prince's accession as emperor in A.D. 14. The Adoption Decree of A.D. 4 was commemorated in Athens with the dedication on the Akropolis of a statue-group of Augustus and the new Caesars Tiberius and Germanicus (statue-bases in *IG* II[2] 3253–3256).

(132) *IG* II² 3242

Temple Dedication: Temple of Nemesis at Rhamnous, to *Thea* Livia, during the archonship of (Aiolion) (II) *neoteros* of Phlya and the hoplite generalship of Demostratos (II) of Pallene, Priest of Roma and Augustus; with newly revised date of ca. A.D. 6–10.

Edition(s): Corpus edition from Broneer (1932) 397;[1] *pr. ed.* in *BCH* 48 (1924) 318, ed. A.C. Orlandos. Now as *SEG* 39 (1989) no. 216; Petrakos (1984) 329, where the archon's name is restored; with new small join and slightly revised text in Petrakos (1999) II 123–124 no. 156, with drawing (with archon left unrestored); text reproduced in Lozano (2004), where the dedication is re-dated to the Augustan period. Previous edition in Dinsmoor Jr. (1961) 188 (with fig. 2, p. 187), where the eponymous archon in l. 6 is restored as [Ἀντιπάτρο]ụ (after suggestion in Oliver [1950] 85); with notice in *SEG* 19 (1963) no. 202 & *BE* (1962) no. 129. Dinsmoor's restoration is most recently reproduced in Miles (1989) 236–239; & in Kajava (2000) 39 n. 1 (with the *upsilon* undotted), with Petrakos (1984) for readings at beginning of ll. 3 & 4.

Adopting the revised text in Petrakos (1999) 123–124 no. 156, with restoration of the archon's name (as in *SEG* 39 [1989] no. 216):

ὁ δῆμος
θεᾶι Λειβίᾳ στρατηγοῦντος
ἐ[πὶ] τ̣οὺς ὁπλε[ί]τας τοῦ καὶ ἱερέως θεᾶς
Ῥώ̣[μη]ς κ̣[α]ὶ̣ Σεβασ[τ]οῦ Καίσαρος [Δημ]οστράτου
[τοῦ Διονυ]σ̣ί̣ου Παλληνέως, ἄρχοντος δὲ
[Αἰολίωνος] τοῦ Ἀν⟨τι⟩πάτρου Φλυέ̣[ως ν]εωτέρου

Commentary: 1) in Petrakos (1984), where the archon is restored (l. 6) as Aiolion (as in the Corpus, from Broneer), the newly joined fragment provides the *episilon* in ἐ[πὶ] (l. 3), & the *rho* and (dotted) *omega* of Ῥώ̣[μη]ς (l. 4); as republished in Petrakos (1999), but without restoration of the archon's name. As in Broneer, Petrakos does not read the dotted *upsilon* at the end of the archon's name (*contra* Dinsmoor); in his new drawing of the dedication that letter-space is shown as completely lost (the first extant letter, the *tau* in τοῦ, is only partially preserved);[2] hence Petrakos' initial restoration of the archon as [Αἰολίωνος]. 2) beginning with Broneer (p. 399), it has been assumed that the dedication to Livia as *Thea* must signify a date after her deification in A.D. 42: most recently in Kajava (2000), where the emperor Claudius is viewed as having initiated the project, with the altar *IG* II² 3275 (now *SEG* 34 [1984] no. 181) dedicated to Claudius as the Rhamnousian

response (notice in *SEG* 50 [2000] no. 197); thus also Petrakos (1999) I 291 & II 125, under no. 157. With a Claudian date, the eponymous archon is identified (as in Dinsmoor) as Antipatros (III), whose archonship is securely dated to A.D. 44/45 (in *FGrHist* 257 F 36 VI [Phlegon]; recorded epigraphically in *IG* II^2 1969 l. 2, 1970 l. 3, & IG II^2 1945 l. 1). In the Corpus, the restored archon Aiolion *neoteros* is identified (after Broneer) as the late 1st-c. A.D. archon Aiolion (III) *Antipatrou* (in *IG* II^2 1998 l. 2), who does bear the junior epithet. 3) the dedicatory context for *IG* II^2 3242 is analyzed in Miles (1989) 235–239, with the temple dedicated to Livia upon the completion of extensive repairs to its entablature and roof (with Dinsmoor's date of A.D. 45/46, archonship of Antipatros [IV] *neoteros* of Phyla); see also Petrakos (1999) I 288–289, also with Dinsmoor's date. 4) new (late) Augustan date: a corrected date for the dedication to Augustus' wife as Livia, not as the deified Julia Augusta (see further below), has finally begun to emerge in the scholarship; also the *strategos* and imperial priest is a known Augustan figure, first recognized in Sarikakis (1976) 48 (a prosopographical objection to the dedication's conventional date that is acknowledged in Petrakos [1999] II 124[3]). As in Rose (1997a) 222 n. 112 (with attempt in Kajava [2000] 60–61 to argue away); & most fully in Lozano (2004), where the *strategos* and priest of Roma and Augustus is identified (without awareness of Sarikakis) with the Augustan Kerykes Demostratos (II) of Pallene.[4]

[1]Also reported in *AE* (1933) no. 2; where the editors anticipate Dinsmoor by suggesting the restoration of Antipatros as archon, to provide a date "un favori de Livia" (recognizing the problematical date resulting from Broneer). It should also be noted that in l. 2 Broneer (followed in Dinsmoor) interpolates the final *iota* for Livia in the dative.

[2]Broneer (p. 399) reports from his personal autopsy that the "archon's name is completely lost," although in his drawing a minute (upper-right) fragment of the name's final letter is shown, which Dinsmoor subsequently restored as an *upsilon.*

[3]Broneer (p. 399) identified Demostratos as the grandson of the Demostratos in the decree cited in the following note; followed in Clinton (1974) 77 n. 8.

[4]Appearing 20 B.C., in the archonship of Apolexis (II) of Oion, as a young man in the so-called Themistokles Decree *SEG* 30 (1980) no. 93 l. 25, together with his father Dionysios, a prominent Eleusinian priest.

New Analysis: 1) *IG* II^2 3242 does indeed date to the late Augustan period: the empress is honored as Livia, rather than Julia (Sebastê), and so the dedication should date prior to her adoption into the Julian family in A.D. 14; honors to Livia as *Thea* so restored in *IG* II^2 3241 by Graindor (1927b) 256 no. 20 (with late Augustan date in Grether [1946] 231; cf. also *IG* II^2 3238 & 3239). *Thea* was a widespread honorific in the

Greek East for Livia during her lifetime, especially in the late Augustan period (cf. *MAMA* VI 66 for a similar dedication, dated to ca. A.D. 3–10);[5] while evidence for comparable honors to Livia upon her deification by Claudius is conspicuously absent (as acknowledged in Kearsley [2004] 111–112). 2) a date of ca. A.D. 6 is indicated by the participation of Demostratos (II) of Pallene (cf. Lozano [2004] 178–179): i) the second (and final) Athenian to serve as priest of the cult of Roma and Augustus, his predecessor Pammenes of Marathon is last recorded at about that time;[6] ii) as in the case of Pammenes, Demostratos' appointment to and assumption of the imperial priesthood likely came with his election to the hoplite generalship—significantly, if correct, since both appointments and tenures are associated with temples carrying imperial dedications. As observed in Lozano, moreover, early on in the reign of Tiberius the imperial cult appears to have been reformed into a high-priesthood exclusively in honor of the living emperor; and no longer associated (in the first year of tenure) with the hoplite generalship. 3) in light of the late Augustan date for *IG* II^2 3242, Broneer's restoration of the eponymous archon as Aiolion *neoteros* should be retained, but identified instead as the son of the great Augustan *strategos* Antipatros (II); perhaps also attested as archon in this period in *IG* II^2 1733 l. 10: [ἐπὶ Αἰολί]ωνος νε(ωτέρου) ἄρχοντος (as suggested entry no. 18 above).

[5]Also: at Thasos in *IGR* I 835 (Livia Drusilla); Kyzikos in *SEG* 33 (1983) no. 1055, as the 'New Demeter'; Assos in *IGR* IV 249, as the 'New Hera'; and in the coinage of Greek cities, such as Klazomenai, as κτιστῆς (*British Museum Catalogue: Ionia* [London 1892] 31 no. 118, dated to the Augustan period).

[6]Cf. Follet (2000) 191, with activity recorded down to A.D. 5/6. Evidence in dedications made by him on Delos: to L. Calpurnius Piso (*I. Délos* 1626), governor of Asia Minor in A.D. 5 or 6; Lucius Aemilius Paullus (*I. Délos* 1605); and perhaps Agrippa Postumus (in *BCH* 8 [1884] 155).

(133) *IG* II^2 4209

Monument Dedication: Agora, rededication of the Monument of Attalos to the emperor Tiberius as *Theos Sebastos*; probably A.D. 14.

Edition(s): now as *SEG* 17 (1960) no. 68 (also *AE* [1960] no. 183); from Vanderpool (1959a) 87, with Pl. 10b/c (= *IG* II^2 4209 + Agora I 6120a&b).

ἡ [βουλ]ὴ ἡ ἐξ Ἀρήου πάγου
[καὶ ὁ δ]ῆμος καὶ ἡ βουλὴ
[τῶν ἑ]ξακοσίων Τιβερίωι
[Καίσαρι] θεῶι Σεβα[στ]ῶι
[εὐεργ]έτηι τῆς πόλεως

Commentary: Vanderpool's new edition of the dedication comes after the rediscovery (in 1949) of the inscribed monument block *IG* II^2 4209, together with the two joining blocks Agora I 6120a&b; with blocks identified with the Monument of Attalos in the Agora,[1] as rededicated to the emperor Tiberius.

[1]For the monument itself, see now Korres (2000) 320 no. 4.

New Analysis: 1) the fulsome dedication to Tiberius as *Theos Sebastos* is unique in Athens (but cf. as simply *Theos* in *IG* II^2 3265), and might reflect the city's response to Tiberius' accession in A.D. 14, as well as his earlier reputation as an "ancestral benefactor" (see *IG* II^2 3243 [= *IG* II^2 3932], as given above). 2) it is worth noting that none of the extant dedications to Tiberius from Athens refer to him explicitly as "emperor" (*autokrator*), but rather simply as *Sebastos*; unlike Augustus, or dedications to Tiberius from Asia Minor (cf. Reynolds [1980] 77–78 under no. 6).

(134) *IG* II^2 3261

Monumental (Building?) Dedication: at Eleusis, to the emperor Tiberius; Papios of Marathon as *epimeletes* and (Eleusinian) Priest of Tiberius, with Kleo of Phlya as Priestess of Demeter & Kore; ca. A.D. 14–29.

Edition(s): slightly revised text in Clinton (2005) 312–313 no. 334; from Clinton (1997) 167 & (1999) 95; integrating interpolative note in the Corpus (after Dittenberger) for ll. 4 & 5, Παπί(ου) for Παπί.

[*vacat*] Τιβέριον Καίσαρα Σεβαστὸν *vacat*
[ἡ βουλὴ ἡ ἐξ Ἀ]ρίου πάγου καὶ ἡ βουλὴ τῶν ἑξακοσίων καὶ ὁ δ[ῆμος ἐπὶ ἱερείας Κλεοῦς
[τῆς Εὐκλέους] Φλυέως θυγατρός, ἐπιμεληθέντος τῆ[ς ἀναθεσέως *vacat*]
[*vacat*] Π̣απί(ου) Μαραθωνίου, ἱερέως ὄντος διὰ [βίου *vacat*]
vacat Παπί(ου) Μαραθωνίου *vacat*

Commentary: 1) this monumental dedication (possibly as wide as some 4.5 meters) is adduced by Clinton as evidence for a cult of Tiberius at Eleusis, with its own priest; & is associated with the following ("mating") inscription dedicated (as restored) to Livia as the dowager Julia Sebastê. 2) in addition, Clinton (1997) 170–171 & (1999) 96 suggests that these two imperial monuments were dedicated at a local, Eleusinian Sebasteion, identified (tentatively) with the peristyle building located opposite the southern *temenos* of the sanctuary (1997, 162 fig. 1 no. 9); he further suggests (1997, p. 168) that this Eleusinian shrine could have been

established in parallel with a similar double-shrine to Tiberius & Livia in Athens, perhaps located in the roughly contemporary annex to the Stoa of Zeus Eleutherios in the Agora.

(135) *SEG* 22 (1967) no. 152

Statue Dedication: to Livia as (Hestia) Boulaia, by the Athenian Areopagos, probably from the Athenian bouleuterion; ca. A.D. 14–29.

Edition(s): also *BE* (1969) no. 192 (and as *Agora* III 136 no. 427; & *E&J* no. 89); from Oliver (1965a) 179 (*pr. ed.* in *Hesp.* 6 [1937] 464–465 no. 12, ed. M. Crosby [Agora I 4012]; given in *AE* [1938] no. 83). Livia's divine association is revised here:

> Ἰουλίαν Σεβαστὴν [**Ἑστίαν**]
> Βουλα[ί]αν Τιβερίου [Καίσαρος]
> Σεβαστοῦ μητέρα [ὁ δῆμος καὶ]
> ἡ βουλὴ ἡ ἐξ Ἀρείο[υ π]ά[γου]

Commentary: Oliver restores Livia's divine assimilation as "[Artemis] Boulaia," after the prytany-cult of Artemis Boulaia.

New Analysis: Livia's cult-title is better restored as "[Hestia] Boulaia": the prytany-cult of Zeus Boulaios and Hestia Boulaia is more recently attested,[1] while that of Artemis Boulaia is last attested in the 2nd c. B.C.[2] There is also the cult of Hestia, Livia, and Julia on the Akropolis, pre-2 B.C. (in *IG* II² 5097). For the common association of Livia with Hestia, see most recently Kearsley (2005) 110, particularly for the cult of Hestia Livia in the prytaneion at Ephesos (in *I. Ephesos* III no. 859A; cf. also Livia as Hestia at Lampsakos: *IGR* IV 180 = *I. Lampsakos* no. 11). This would become a longstanding tradition: Agrippina the Elder was honored as Hestia Boulaia on Thera, for example, during the reign of Gaius Caligula (in *IG* XII 3, Suppl. 1392).

[1]From the mid-1st c. B.C., in *Hesp.* 12 (1943) 63–64 nos. 16 & 17 (no. 16 = *SEG* 33 [1983] no. 198).

[2]See *Agora* III nos. 118–121; & Dow (1937) 8 & 250.

(136) *IG* II² 3238

Statue Dedication: to the dowager empress Livia as Julia *Thea Sebaste Pronoia*, dedicated at the Roman Market by the *agoronomos* Dionysios of Marathon; with revised date in the early Tiberian period, ca. A.D. 14–29.

Commentary: 1) dated in the Corpus to "post a. 29" on assumption that Livia was not divinely addressed as *Thea* until after her death, a view now understood to be incorrect for the Greek East; she is titled *Thea* Livia in the temple dedication *IG* II^2 3242 (see entry no. 132). 2) the dedication is treated most recently in Rose (1997) 111, where it is associated with other Greek dedications of the early Tiberian period in which the dowager empress is linked with traditional goddesses and personifications of fertility, both agrarian (Demeter) and civic (Hestia); as the 'New Demeter' in, e.g., in *IGR* IV 180 (= *I. Lampsakos* no. 11) & *SEG* 33 (1983) no. 1005 (Kyzikos).

New Analysis: 1) Livia was also honored as (Livia) *Sebaste Pronoia* on Lesbos (in *IG* XII Suppl. 124, ll. 20–21). 2) the dedicant Dionysios (son of Aulos) of Marathon can be restored in personal dedications at Eleusis to the Eumolpid *exegetes* Pammenes (III) of Marathon (in *IG* II^2 3524 & 3525 = Clinton [2005] 314 nos. 336 & 337). These dedications are believed to be early Tiberian in date (cf. Oliver [1951] 153 under no. 31).

(137) *IG* II^2 3239

Statue Dedication: to the dowager empress Livia as Julia *Thea Sebaste* (and possibly also to the emperor Tiberius); with revised date of ca. A.D. 14–29.

Edition(s): see now *SEG* 35 (1985) no. 146 & 37 (1987) no. 149 for the "triple life" (editorially) of this dedication.

Commentary: 1) the recent notices in the *SEG* address the great confusion that has surrounded the scholarship on this dedication, with early and later editors restoring the inscription as a dedication to the emperor Julian (e.g. Follet [1976] 343 n. 5; following the *pr. ed.* in *ArchEphem* [1919] 29–30, ed. Soteriou = *SEG* 1 [1923] no. 58). 2) the Corpus edition, which adopts the reading of Graindor ([1924] 19 & [1931] 3), would appear to be correct. Cf. the dedication above in *IG* II^2 3238.

(138) *SEG* 47 (1997) no. 220

Monumental (Building?) Dedication: at Eleusis, to Livia as Julia Sebastê (as restored), with Kleo of Phlya as Priestess of Demeter & Kore; A.D. 14–29.

Edition(s): from Clinton (1997) 167 (& [1999] 96); *pr. ed.* in *ArchEphem* (1897) 60 no. 41, ed. A. Skias (Eleusis I 844). Included in Clinton (2005) 315 no. 335.

['Ιουλίαν Σεβαστ]ὴν ἡ βουλὴ ἡ ἐξ Ἀρείου πάγου καὶ ἡ βουλὴ τῶν ἑξακοσίων καὶ ὁ δῆμος ἐπὶ]
[ἱερείας Κλεοὺς τ]ῆ̣ς Εὐκλ[έους Φλυέως, γόνωι δὲ Νικοδήμου Ἑρμείου *vacat*]
[*vacat* θυγ]ατρός, [ἐπιμεληθέντος τῆς ἀναθεσέως *nomen? vacat*]
[*vacat* Πρ]α̣ξα̣γ̣[όρου ? *demoticum*, ἱερέως ὄντος διὰ βίου *vacat*]
[*nomen?* Πραξαγόρου ? *demoticum*]

Commentary: 1) most significantly, Livia as Julia *Sebaste* is restored by Clinton as the honorand. 2) in Clinton's analysis this monumental dedication, which is "mated" with that above, is evidence for the empress's cult, with distinct priesthood, at Eleusis during the reign of Tiberius. See entry above for further commentary.

New Analysis: 1) while Clinton could well be correct in his restoration and interpretation of the monument, it is at least worth observing that the poorly preserved name of the dedicatee could just as easily be restored (especially since the original line-length is unknown) as Kore: [Δήμητρι καὶ Κό]ρ̣ην. 2) similarly, the name of the presumed *epimeletes* could also be restored otherwise, and perhaps as eponymous archon: Ἀν]α̣ξα̣γ̣[όρας]; with possible identification in the roughly contemporary archon Anaxagoras of Eleusis (in *IG* II^2 1724). In the Prosopographical Catalogue the demotic (of this very rare name) is restored after the *prytanis* "Anax[- - - -] of Eleusis" (in *Hesp.* 47 [1978] 287–289 l. 32); there is also the "[An]axagora[s], son of [A]naxagoras," whose funerary inscription is recorded in *Hesp.* 3 (1934) 106 no. 159 (ed. B.D. Meritt). As an adopted son, his dual patronymic would help fill out the considerable line-length; in *IG* II^2 1724: [Ἀν]αξαγόρ[ας - - - -, γόνωι δὲ | Ἀ]ναξαγόρ[- - -].

(139) *IG* II^2 3258/3259

Statue Dedication: to Germanicus Caesar by the Areopagos and the Athenian Demos, ca. A.D. 18; probably from the Propylaia.

Edition(s): *SEG* 34 (1984) no. 178; from Lazzarini (1984) 327–337.

Commentary: long-lost, this dedication has now been rediscovered by Lazzarini in an Italian collection; with finding that *IG* II^2 3258 & 3259 represent a single statue base with separate dedicatory inscriptions on two sides. The double-sided dedication probably originally stood at the corner stairway entrance to the Athena Nike bastion.

(140) *SEG* 34 (1984) no. 182

Altar Dedication: Agora, to Gaius (Caligula), as supervised by the priest of Apollo Patröos & the imperial family; A.D. 37–41.

Edition(s): after Geagan (1984) 76. Now with the emperor Gaius restored:

[αὐτο]κ̣ράτορος [⟦**Γαίου**⟧ Καίσαρος ? **Σεβαστοῦ**]
[ἐπὶ ἱερέ]ως Πατρώου [Ἀπόλλωνος **καὶ** τοῦ]
γένους το[ῦ **διὰ βίου**]
[? **Διονυσοδώρου Σοφοκλέους Σουνιέως - - - -**]

Commentary: in Geagan the honored emperor is restored in the erasure as Nero (⟦Νέρωνος⟧).

New Analysis: 1) the imperial dedicatee should be restored as Gaius (Caligula); by the reign of Nero the city's imperial cult, under the priesthood of Tib. Cl. Hipparchos of Marathon, was evidently no longer associated with Apollo Patröos. The cult association between the (living) emperor and Apollo Patröos was introduced under Tiberius by Polycharmos of Marathon, who was both imperial highpriest and priest of Apollo Patröos (honored as such in *IG* II[2] 3530). 2) the lifelong priesthood of Apollo Patröos and the imperial family (*genos*) now appears then to have been established under Gaius (rather than Claudius, see following), probably as inspired by that emperor's universal promotion of the Julian line of the imperial family (through his father Germanicus), after Tiberius' persecution of Germanicus' family. 3) the cult is otherwise attested in the analogous dedication to the emperor Claudius in *IG* II[2] 3530, which dates to the very beginning of that emperor's reign; accordingly, the connective καὶ should probably be restored at the end of l. 2 (cf. *IG* II[2] 3274 l. 3, καὶ τοῦ γένους). 4) the dedicant is very likely the same priest as in *IG* II[2] 3274: Dionysodoros (III) of Sounion[1] (and perhaps in his first hoplite generalship); simultaneously *strategos* for a third time in that dedication, he would in all likelihood have held the lifelong priesthood during the reign of Gaius (his nephews served as eponymous archons in the mid-late Claudian period). 5) if these conclusions are correct, then the Athenian cult of Apollo Patröos and the imperial house was a short-lived affair (of ca. A.D. 37–43) representing the personal initiative of its one priest; for a similar individual cult initiative regarding the imperial family under Gaius, see *IG* II[2] 3266 below (entry no. 142): the cult of Drusilla, as sponsored by G. Silius Polykritos of Azenia.

[1]See Aleshire (1991) 227 & 231 no. 6; with patronymic restored in *SEG* 22 (1967) 153.

(141) *SEG* 34 (1984) no. 180

Statue Dedication: Agora, to (Drusilla), sister of the emperor Gaius (Caligula), as the "(New) Goddess Aphrodite"; A.D. 37/38 or 38/39.

Edition(s): after Geagan (1984) 76 n. 29 (= Agora I 4313).

> [Δρουσίλλαν νέαν θε]ὰν Ἀφροδείτην
> ⟦[Γαίου Καίσαρος Σε]βαστοῦ Γερμαν⟧-
> ⟦[ίκου]⟧ ἀδελφὴν *vacat*

Commentary: still awaiting formal publication, this dedication is treated in Geagan as part of the corpus of Athenian altars to emperors and members of the imperial family, particularly from the Augustan and Julio-Claudian periods; and as an example of how such Athenian dedications "reflect a notable tendency of the Julio-Claudian dynasty to identify themselves with traditional divinities."

New Analysis: 1) as the virtual consort of Gaius, Drusilla figured as the most important dynastic symbol of her brother's reign, with her presentation to the empire as "a symbolic *genetrix*" of the imperial family.[1] Her association with Aphrodite (with precedent in Augustus' daughter Julia) was common in the Greek East: Mytilene (*IG* XII.2 172 = *IGR* IV 78b); Kyzikos (*IGR* IV 145 l. 12); Cos (Maiuri, *NS* 169 no. 467); & Magnesia (*I. Magnesia* 122, no. 156); possibly Epidauros (as restored in *I. Epidauros* no. 255, as Hera as well; unrestored as *IG* IV.1^2 600). 2) upon her untimely death in A.D. 38 she was granted cult-honors at Rome and thoughout the provinces, probably including Athens (*IG* II^2 3266; see following entry); the cult-seat in *IG* II^2 5101 (given as entry no. 298) for the priestess of a Julia, probably a daughter of Germanicus, could be for Julia Drusilla rather than her sister Julia Livilla. 3) it is worth noting that honors may be preserved (in *IG* II^2 4168) for Drusilla's husband L. Cassius Longinus, governor of Asia Minor at the end of Tiberius' reign.

[1]See treatment in Wood (1995) esp. 457–461.

(142) *IG* II^2 3266

Statue Dedication: Akropolis, to Gaius (Caligula) and sister (Drusilla); sponsored by the *strategos* and priest of (Drusilla), G. Silius Polykritos of Azenia; A.D. 38/39 or 39/40.

Edition(s): as indicated in the Corpus, the dedication *IG* II[2] 3266A ll. 4–11 should be restored to Drusilla (in *rasura)*, in some divine aspect; with Polykritos as *strategos* I (see following analysis). As suggested here:

⟦[**νέαν ϑεὰν? Δρουσίλλαν**]⟧
⟦[**Σεβαστὴν Γαίου Καίσαρ**]⟧-
⟦[**ος Σεβαστοῦ ἀδελφήν**⟧ ἐπι]-
μεληϑέντος τ[ῆς κα]-
τασκευῆς ἐκ τῶν [ἰδίων]
τοῦ ἱερέος αὐτῆ[ς ἐπὶ]
τοὺς ὁπλίτας **στ[ατηγοῦν**]-
το[ς] Γαίου Σιλίου Πο[λυκρίτου]

Lines 10–11: στ[ρατηγοῦ] | το [.] in the Corpus.

Commentary: 1) in the Corpus this statue-group—where the shorter dedication to the emperor (in ll. 1–3) is poorly preserved, while that of his consort or wife has suffered *damnatio memoriae*—is restored as having been dedicated to Gaius (Caligula) and one of his sisters (following Graindor [1914b] 401–407 no. 18 & [1924a] 21 no. 18). The monument as a whole was dedicated by all three civic bodies of Athens (in Frag. B), to the emperor as *soter* and (apparently) *euergetes*; and sponsored, with creation of the new cult, by Polykritos as initial priest and *strategos*. 2) the dedication has since been identified as a monument honoring the emperor Claudius and his first imperial wife Messalina, who suffered *damnatio memoriae* in A.D. 48 (most recently, see Clinton [1997] 170; & cf. Spawforth [1997] 189; after Kapetanopoulos [1964a] I 328–339 no. 528). Identified as such, Spawforth connects the newly enfranchised Polykritos with Messalina's senatorial lover and co-conspirator, Gaius Silius (*cos. des.* A.D. 48).

New Analysis: 1) the Corpus identification of the monument must be retained: i) the filial-style titulature employed for the honored emperor is commonly found in dedications to Gaius, since by adoption he was the Julian heir to the throne,[1] unlike Claudius (whose father Drusus was never adopted into the Julian family); ii) Polykritos of Azenia served as archon under Caligula, probably in A.D. 38/39 (recorded in *IG* II[2] 2292a, ll. 37–38; as dated under that entry above), and so his hoplite generalship should have occurred long before the new Claudian date of A.D. 48. In addition, the long *rasura* for the honored princess or imperial wife should indicate either a long epithet and/or an explicit filiation with an emperor who likewise received *damnatio memoriae*, such as Gaius and his Drusilla (for latter, cf. *SEG* 34 [1984] no. 180; entry

no. 141 above). Since Drusilla herself was not the object of *damnatio*, her *rasura* here probably represents 'collateral damage' from the filial titulature associating her with Caligula. 2) the monument should almost certainly date to A.D. 39/40: between the archonship of Polykritos and the hoplite generalship of Novios of Oion in A.D. 40/41 (latter recorded in *IG* II² 3274); and presumably occasioned by the death of Drusilla in A.D. 38, when she was "declared worthy of honor in all the cities."[2] The Athenian cult may have been inspired by that established at Epidauros, with Drusilla as the "New Hera" (in *IG* IV.1² 600; further restored in *I. Epidauros* no. 255). Polykritos must therefore appear here in his first hoplite generalship, rather than in an iterative term (as the Corpus restoration in ll. 11–12). From archon to hoplite general in successive years represents an unusual public achievement for Polykritos, doubtlessly facilitated by his personal promotion of the imperial family. Hence also the award of Roman citizenship, perhaps brokered by his fellow demesman G. Silius Bathyllos;[3] now the earliest on record for a major official in Athens.

[1]In particular, the subject of the dedication would seem to have been presented as a descendent of the previous emperor and as the son of a Caesar, [Σ]εβαστοῦ & [Καί-σαρο]ς υἱόν in ll. 2 & 3 respectively, with latter restored in the Corpus as Germanicus Caesar; cf. *IG* II² 3267.

[2]Dio 59.11.3; for such posthumous honors elsewhere, as prompted by senatorial decree, see Rose (1997a) 234.

[3]Probably the homonymous son of the famous Augustan actor, the favorite thespian of Maecenas (Tac., *Ann.* 1.53): *tit. sep.* in *IG* II² 5302; see Woloch (1973) 101, Silius "B."

(143) *IG* II² 3241

Statue Dedication: to *Thea* Livia or (more probably) Julia Livia ("Livilla"), by Tatarion, daughter of Asklepiodoros (of Gargettos); before A.D. 14 or ca. A.D. 37.

Edition(s): after Graindor (1927c) 256 no. 29, with honorand as the empress Livia, restored as *thea*. Alternative identifications and restorations proposed here, with dedicator:

> [**θεὰν?** Λιο]υίαν Σεβ[**αστοῦ ἀδελφὴν**]
> [**Ταταρι**]ον Ἀσκληπιο[δώρου **Γαργητ**]-
> [**τίου** θυγά]τηρ τὴν ἑατ[ῆς εὐεργέτιν]

Line 1: *vel.* γυναῖκα (if Livia)

Commentary: in the Corpus, since the empress is addressed as Livia, rather than Julia, the dedication should date to before A.D. 14 (as in

Grether [1946] 231) and not after (as the Corpus has it); otherwise interpolation is required: [Ἰο]υ⟨λ⟩ίαν instead of [Λιο]υίαν).

New Analysis: 1) without the interpolation as Julia, the association and date of the dedication are problematic, since as Livia the empress was rarely addressed as *Sebastê*. Two solutions are possible: i) retaining Livia as the dedicant, but as the "wife of the *Sebastos*" (Augustus) rather than as *Sebastê* herself ([- - - Λιο]υίαν Σεβ[αστοῦ γυναῖκα]); or ii) revising the inscription to read as a dedication to Julia Livia (Livilla), sister of Gaius (Caligula): as [θεὰν? Λιο]υίαν Σεβ[αστὴν or (as above) [θεὰν? Λιο]υίαν Σεβ[αστοῦ ἀδελφὴν].[1] Livilla was included in Caligula's decree granting special honors for his three sisters (Dio 59.3.4; Suet., *Gaius* 15.3), and an Athenian cult to Julia Livia may be attested (in the theater-seat *IG* II^2 5101; see entry no. 298); her sisters Drusilla and Agrippina certainly received considerable honors at Athens, including a cult (see previous two entries, and following). If correct, the dedication would date to before Livilla's exile in A.D. 39 (cf. Dio 59.22.9). 2) the dedicant can be confidently restored as Tatarion, daughter of Asklepiodoros of Gargettos (as above): sister of the Tiberian archon and priest Menandros (see *IG* II^2 3547; as treated in entry no. 171); also the aunt of the Claudian archon Asklepiodoros of Gargettos, and aunt of Claudia Tatarion (II) the priestess of Demeter and Kore (see the Prosopographical Catalogue, *s.v.v*). Tatarion's participation indicates a post-Augustan date for the dedication, after her brother's public prominence; and so the restoration of Julia Livia as the dedicant is probably to be preferred.

[1]Cf. *F. Delphes* II.1 269–270, a dedication to Julia Livia or (less likely) to Drusilla; also, *MAMA* VI no. 66, a dedication Λιβίαν θεάν as wife of Caligula.

(144) *SEG* 25 (1971) no. 208

Statue Dedication: Agora, to Agrippina the Elder or (more likely) the Younger, as sister of Gaius (Caligula); ca. A.D. 37–39.

Edition(s): from *Hesp*. 37 (1968) 290 no. 30, ed. B.D. Meritt. With alternative identification suggested here:

ὁ [δῆμος]
Ἀγρ[ιππῖναν Γαΐου]
Καίσ[αρος Σεβαστοῦ]
[μητέρα *vel.* **ἀδελφὴν**]

Commentary: the restored text of Meritt's is based on the Thasian statue-dedication *IG* XII, 3 (Suppl.) no. 1392, where Agrippina the Elder is

honored as Hestia Boulaia and mother of the emperor Gaius (Caligula). Meritt recognizes that the honorand could instead be Agrippina the Younger, restored as the wife of Claudius or as the mother of Nero; in the latter case, the dedication would be restored as Ἀγρ[ιππῖναν Νέρωνος] | Καίσ[αρος Σεβαστοῦ] | [μητέρα]. If correct, this statue could be associated with the dedication to Agrippina of the Athenian Metröon under Nero (see *IG* II[2] 3580 below; as entry no. 192).

New Analysis: it is just as likely that the dedication is to Agrippina the Younger, as the sister ([ἀδελφήν]) of Gaius; if so, it would date to before Agrippina's exile in A.D. 39 (cf. Dio 59.22.9). (On the frequent difficulty of distinguishing between the two *Agrippinae* in the epigraphical record in Asia Minor, cf. Kearsley [2005] 111.) This statue would then have been a 'matching' dedication to that of Agrippina's sister Drusilla, as the "New Aphrodite" and also from the Agora (in *SEG* 34 [1984] no. 180; given above as no. 141).

(145) *IG* II[2] 3270

Statue Dedication: to the new emperor Claudius, in the context of an imperial festival, sponsored by Novios of Oion as *strategos* and *agonothetes*; A.D. 40/41.

Commentary: 1) much of the scholarship on this dedication has focused on Novios' appearance as the "first *agonothetes*" of the imperial festival: the title should be taken to mean the first *agonotheseia* (and games) under Claudius (thus Graindor [1931] 10 & 141; followed in Jones [1978] 222–228), rather than the first ever imperial festival in Athens (see most recently, Spawforth [1997] 190; originally proposed in Kapetanopoulos [1975] 122–123 & [1976] 376; followed in Shear Jr. [1981] 366). 2) with the imperial games appearing as an accession-style festival, a date of A.D. 41 is generally assumed (see Follet [1976] 161, Table); in Geagan (1979b) 281–282 the festival is dated to A.D. 40/41 and characterized as having been originally conceived as honoring Gaius, with (a rather convoluted) historical reconstruction. 3) Novios' *agonotheseia* is also referred to in *IG* II[2] 3271 (a dedication to Claudius probably from the following year, with Novios enfranchised and herald of the Areopagos); and especially in the contemporary *IG* II[2] 4174, Novios' dedication to P. Memmius Regulus, where the full title of the festival is given as the "Games of Tiberius Claudius Caesar Augustus." Memmius' patronage of Novios' efforts is generally assumed from *IG* II[2] 4174, as is his role

in brokering Novios' Roman citizenship (as treated in entry no. 249 below).

New Analysis: 1) in Athens the title "first" (*protos*) was a conventional claim in agonistic inscriptions in the later Hellenistic period (cf. Tracy & Habicht [1991] 203); and in the Greek East was typically used to characterize a magistrate who was the first to hold a particular office under a new emperor (cf. IG IV.1[2] 652/3 for a similar circumstance at Epidauros, with new imperial games under Gaius Caligula).[1] 2) the imperial festival would had to have taken place toward the end of the Attic year A.D. 40/41, probably in the early summer before the Panathenaia of A.D. 41/42, when Dioteimos of Besa served as *strategos* (see following entry, *IG* II[2] 3268). Novios' festival is also attested in the victory-list *Syll.*[3] 802, with the kitharode victory of Hedea of Tralles; dated to A.D. 41, prior to the Nemea in September of that same year.[2]

[1]For the common assertion and status-value of such an *Ehrentitel*, see Quass (1984) 209, with note 135.

[2]For the date, see Moretti (1953) 165–169 no. 63; see also West (1928) 258–260.

(146) *IG* II[2] 3268

Statue Dedication: Peiraieus, to the emperor Claudius, as Consul Designate II; from the first hoplite generalship of Diotimos of Besa, and (as now restored) the archonship of Lysiades V *neoteros* of Melite; A.D. 41/42.

Edition(s): l. 10 has been restored by A.E. Raubitschek, in *Hesp.* 12 (1943) 68. The probable restoration of the archon's name (l. 12), as identified above, is given below.

Commentary: 1) Raubitschek restores the name of the hoplite general in l. 10, as Dioteimos of Besa: Διοτẹ[ίμου Θεοφίλου | Βησ]αιέως; whose full career is known from *SEG* 23 (1968) no. 112 (see below under *IG* II[2] 3580, ed. Raubitschek). 2) the eponymous archon of the dedication (l. 12)—transcribed in the Corpus as [- - 5 - -]ọụịọụ Λεω[- - - - -]—has been restored as a T. Flavius Leosthenes (in Oliver [1942a] 83, *s.v.*), who would be an early member of the "Flavii of Paiania," otherwise only known from the Flavian period (see Follet [1976] 249 note 7).

New Analysis: 1) the current restoration of the archon's name is historically improbable, for the Claudian date should preclude the Flavian *nomina*. In addition, the name "Flavius" (Φλαούιος) is also ruled

out by the fact that a vertical *hasta* can clearly be read (well-spaced) before the initial *omikron*: [- - 5 - -]I^{v}ỌΥ̣IỌΥ̣;[1] the *hasta* most likely represents a faded *rho*. The name or name-formula before the name Λεω[-, which itself (in the absence of a Roman *nomen*) is better regarded as a patronymic, reads just as easily as -]ρ̣ο̣υ̣ τ̣ο̣ῦ̣, with the genitive article before the patronymic. 2) prior to the Flavian period, 'Leo-' names are best attested in the prominent Leonides/Lysiades family of Melite. By restoring -]ρ̣ο̣υ̣ as νεωτέ]ρ̣ο̣υ̣ the archon of A.D. 41/42 can be identified as the archon Lysiades (V) *neoteros Leonidou* (in *IG* II[2] 1975), presumably the son of the later Augustan *strategos* Leonides (V); with the name to be restored at the end of the previous line (l. 11, in place of the unnecessary τῆς πόλεως): ll. 11–12, ἐπωνύμ[ου δὲ ἄρχοντος Λυσιάδου | νεωτέ]ρ̣ο̣υ̣ τ̣ο̣ῦ̣ Λεω[νίδου Μελιτέως]. The epithet *neoteros* was necessary due to the roughly contemporary career of his relative Lysiades (IV), archon and herald of the Areopagos in the 30s A.D.

[1]Clearly visible even in the photograph of the inscription in Graindor (1924) 21 no. 19, Plate XIII.

(147) *IG* II[2] 3272

Monument Dedication: Akropolis, to the emperor Claudius, as Consul II, in the restoration and rededication of the Monument of Attalos II; A.D. 41/42 or 42/43.

Edition(s): see now Korres (2000) 324 Fig. 32, block-drawing. Corpus from *pr. ed.* in Graindor (1927b) 260; initial transcription in *SEG* 3 (1927) no. 240, ed. M.N. Todd (after Tamaro [1921a] 62 no. 108, with fig. 4).

Korres' drawing of the inscribed blocks (fig. 32, p. 324) offers the following transcription (with ´ indicating block-ends):

ὁ δῆ[μος]´
[- - - Καίσ]´ α̣ρ̣α̣ [- - -]ν̣ὸ̣[ν̣ ca. 5–6 letters ´ ἀρ]χιερέα´
[αὐτοκ]ρά´τορα ὕπα´[τον τὸ δ]εύ[τ]ερον´
[καὶ] εὐε´ρ]γέ̣τ̣[ην ἁ´υτοῦ]

Commentary: 1) from Tamaro's publication of three surviving blocks of the inscription (arranged as 'a'-'c'), Todd produced a basic transcription and partial restoration for each block: a) ἀρ]χιερέα [μέγιστον | - - τὸ δ]εύ[τ]ερον; b) [αὐτοκ]ράτορα ὕπα[τον - -]; c) ὁ δ̣ῆ̣[μος]. Graindor's transcription and restoration (whence Corpus): i) proper arrangement of the inscribed blocks (as 'c'-'b'-'a'), with dedication disposed on four long lines (of ca. 50 characters, each of 0.11 meters = total length of

ca. 5 meters for the inscribed surface), based on the assumption that the dedication was of a long, equestrian-style monument (with length of ca. 6 meters); ii) text expanded with supplemental readings, with εὐερ]γ̣έ̣τ̣[ην in l. 4 (from the bottom of Block 'c,' where three horizontal *hastas* below the word ὕπα[τον are read as 'ΓΕΤ'), and letters in the first line of block 'b' read as Καίσ]α̣ρ̣α̣ [Σεβασ]τ̣ὸ̣[ν] (another inscribed block-fragment is alluded to but not transcribed; it should probably be Korres' block with –]ρα). 2) the monument has now been identified in Korres (2000) 320–325[1] with a previously unknown Attalid podium-style quadriga, erected directly in front of the Parthenon at its northeast corner (reconstructed in fig. 31, p. 323); identical in form to the so-called Monument of Agrippa at the entrance of the Akropolis, Korres believes that the monument, particularly its chariot-group, would have been restored for this rededication. In Korres' study the dedicatory text is now revealed as being much shorter than Graindor supposed, since the west face of the upper monument, on which *IG* II[2] 3272 was inscribed, measures ca. 3.40 meters in width. In Korres' reconstruction the Demos as dedicant is disposed on a centered string-course block, while ll. 2–4 are inscribed across a single block-level across three blocks of varying length. 3) in Korres (1994a) 139 & (1994b) 177 the imperial dedicatee is identified as Augustus;[2] however, no attribution is given in Korres (2000).

[1]Initially in Korres (1994a) 139 & (1994b) 177; with report in *BCH* 110 (1986) 675, G. Touchais. Now cf. also F. Queyrel, *Les portraits des Attalides: fonction et représentation* (BEFAR 308, Paris 2003) 300.

[2]Cf. H.R. Goette, "Eine grosse Basis vor dem Dipylon in Athen," *AthMitt* 105 (1990) 278, where Augustus, Caligula, and Claudius are all raised as probabilities.

New Analysis: 1) given the imperial titulature preserved (*autokrator* and consul II) the dedication must be to the emperor Claudius and date to A.D. 42. With the new dimensions of the monument in mind, the dedication should read with a basic titulature: (e.g.) ὁ δῆμος Τιβέριον Κλαύδιον Καίσαρα Σεβαστὸν Γερμανικὸν ἀρχιερέα αὐτοκράτορα ὕπατον τὸ δεύτερον τὸν εὐεργέτην. 2) however, as represented in Korres' drawing the dedication presents several problems: i) the dedicatee is addressed initially as *Kaisar*, which is without parallel for any Roman emperor (in the case of Augustus, Korres' preference, the title *autokrator* should precede); ii) a full restoration that would be historically accurate is impossible to achieve, in that there is no place for the necessary restoration Τιβέριον Κλαύδιον at the beginning of the dedication, and there is insuf-

ficient space in l. 2 for the conventional reference to Claudius as *Sebastos Germanikos*, which should follow Καίσ]αρα (in Graindor sufficient space is provided by an inaccurately long disposition). The first problem could be resolved simply by positing a longer first line along the string-course, beginning near the left margin (instead of centering the preserved string-course block with ὁ δῆ[μος]), with ll. 1–2 thus: ὁ δῆ[μος Τιβέριον Κλαύδ | ιον Καίσ]αρα *κτλ.*; certainly, a carry-over between ll. 1–2 is indicated in Korres by the indentation (of ca. 3 characters) in [- - - Καίσ]αρα. 3) as for the monument itself, it is quite probable that the renovation and rededication of the Attalid monument is the *ergon* initiated and overseen by Tib. Cl. Novios, as recorded in *IG* II² 3271 (ll. 4–5), while serving as herald of the Areopagos; two years previously, as hoplite general in A.D. 40/41, he had organized an accession-style festival for Claudius (see entry *IG* II² 3274 below); alternatively, rededicated during the Great Panathenaia of A.D. 43/44. Either Dioteimos of Besa or Dionysodoros (IV) of Sounion (see following entry) could well have been hoplite general at the time of this dedication.

(148) *IG* II² 3274

Statue Dedication: Agora, to the emperor Claudius and Apollo Patröos, by the priest Dionysodoros (IV) of Sounion, during his third hoplite generalship; early Claudian, probably soon after A.D. 41/42 (perhaps A.D. 42/43).

Edition(s): see *SEG* 22 (1967) no. 153, with restoration of Dionysodoros' patronymic (in l. 5); from Raubitschek (1948). Reproduced in Smallwood no. 137.

Commentary: 1) Raubitschek has restored the dedicant's patronymic as Σο[φοκλέους]. 2) as a member of the Flavii family of Sounion, Dionysodoros (IV) is studied in Aleshire (1991) 231 no. 6; his father is identified as the Kerykes and early Augustan priest of Amynos Sophokles II (attested in *SEG* 30 [1980] no. 93 ll. 27–29 & *IG* II² 4457), and his son as the archon of A.D. 53/54, Dionysodoros (V). 3) the dedication has recently drawn further comment: in Geagan (1997) 25, as *strategos* and lifelong priest of the emperor (as Apollo Patröos) and of the imperial house; & Clinton (1997) 169, on the cult association at Athens between the living emperor and Apollo Patröos, beginning with Tiberius.

New Analysis: 1) an early Claudian date, after the hoplite generalship of Dioteimos of Besa in A.D. 41/42, for the dedication is most likely;

for given his evident age and number of hoplite generalships held, Dionysodoros should have been near the end of his public career, with *floruit* in the 30s A.D. (including the two previous generalships, with at least one under Caligula). 2) Gaius (Caligula) would now also appear to have been worshipped in the Athenian Agora in association with Apollo Patröos (as revised in *SEG* 34 [1984] no. 182; entry no. 140 above), perhaps dating to an earlier generalship of Dionysodoros. 3) although the combined priesthood of the emperor and Apollo Patröos is now often treated as one step along a linear evolution of the Athenian imperial cult, it is better regarded as quite distinct from the imperial high-priesthood itself: the priesthood of Apollo Patröos was integrated into the imperial priesthood by Polycharmos of Marathon, while priest of Tiberius (see *IG* II² 3530; perhaps inspired by his father's long tenure as priest of Pythian Apollo). It was probably in the reign of Caligula that the Apolline priesthood again became distinct, likely with Dionysodoros' tenure; presumably upon the death (probably in the late 30s A.D.) of Polycharmos' brother and priestly heir Herodes III, and therefore shortly before the present dedication. Certainly in the next generation of the Marathonian family, with (Tib. Cl.) Hipparchos, the imperial highpriest was a singular office and would remain so in the 2nd c. A.D.

(149) *IG* II² 3275

Altar Dedication: Rhamnous, to the emperor Claudius.

Edition(s): now *SEG* 31 (1981) no. 165 & 34 (1984) no. 181; from Petrakos (1984) 330–331, with fig. 7; also in Petrakos (1990) 124–125 no. 157.

Commentary: 1) in *SEG* 31 the inscribed base represented by *IG* II² 3275 has been shown to preserve two earlier dedications, with the first imperial dedication apparently to Augustus: [- - - - -] Καίσαρι θεοῦ υἱ[ῶ - -]. 2) in *SEG* 34 (& also *BE* [1988] no. 580) there is the notice (after Petrakos) that a new joining crown fragment demonstrates that the inscribed base of *IG* II² 3275 is actually an altar, not a statue-base (also indicated by the use of the dative case in the dedication); the narrow crown fragment preserves another, probably final, dedication: Καίσαρι Α[- - -] (to be restored to Hadrian: Ἁ[δριανῷ]?).

(150) *IG* II^2 3283a

Statue Dedication: perhaps in honor of the emperor Claudius (alternatively, to P. Memmius Regulus), as sponsored by Diokles of Hagnous; Junia Megiste as priestess of Athena Polias, ca. A.D. 44/45.

Edition(s): restudied in Levensohns (1947) 69.

Commentary: 1) according to the Levensohns, there is insufficient space in the first preserved line of the dedication, where Diokles of Hagnous (archon under Gaius Caligula; see *IG* II^2 1989 above) appears in some eponymous fashion, to allow for the Corpus restoration [ἐπιμεληθέντος]: the *lacuna* represents a shorter word-length of ca. 7–8 letters (they measure a space of 0.20 m.; with letter-characters of 0.022 m.). 2) not addressed by the Levensohns is the nature of *IG* II^2 3283a, which the Corpus has as a dedication to an emperor or a member of the imperial family (likely given its rededication, as *IG* II^2 3283b, to Domitian; for which see *SEG* 37 [1987] no. 150).

New Analysis: 1) the dedication probably dates to ca. A.D. 44, since the priestess Megiste apparently received Roman citizenship (as a *Junia*) in that year; and could be contemporary with a similar dedication to P. Memmius Regulus (in *IG* II^2 4176; treated below), sponsored by Diokles of Hagnous as *strategos* for an iterative term. 2) this dedication could therefore be a matching dedication to *IG* II^2 4176, rather than honors to the emperor Claudius. 3) Diokles should probably be restored here in the same tenure as iterative *strategos*: with new line 1, e.g. [στρατηγοῦντος ἐπὶ τοὺς ὁπλείτας τὸ ? Διοκ]λέους.

(151) *SEG* 18 (1962) no. 80e

Altar Dedication: re-dedication to the emperor Nero (originally to Augustus).

Edition(s): from Benjamin & Raubitschek (1959) 82 no. 12; with new transcription of *IG* II^2 3229A (= *IG* II^2 3281) between ll. 3–4 (new ll. 4–5).

⟦[N]έρω[νι Κλα]υδίωι Κ[α]ίσ[α]ρ[ι]⟧
⟦[- -]⟧

Commentary: in Benjamin & Raubitschek two new lines are read, in *rasura*, between the original dedication to Augustus (in ll. 1–3) and the re-dedication to Vespasian (in l. 4); representing (as given above) the altar's re-dedication to Nero.

New Analysis: the second line in *rasura* may have carried an epithet for Nero, perhaps as the "New Apollo" (cf. *IG* II² 3278 [= Smallwood no. 145]; & following three entries).

(152) *SIA* I no. 60

Altar Dedication: to the emperor Nero as the "New Apollo"; ca. A.D. 60–68.

Edition(s): = Peek (1942) 45 no. 60.

αὐτοκράτορι
Νέρω[ν]ι νέῳ
᾿Απόλλωνει

Commentary: from the republication of Peek (1942) by Oikonomides, in *Supplementum Inscriptionum Atticarum.*

New Analysis: 1) this dedication represents one of five altars now attested for Nero as *neos Apollo* (with *IG* II² 3278 [= Smallwood no. 145]; & the following two entries). 2) the altar probably dates to after A.D. 64, when Nero began to promote himself artistically as Apollo.

(153) *SEG* 32 (1982) no. 252

Altar Dedications: one of a matching pair to the emperor Nero as the "New Apollo"; ca. A.D. 60–68.

Edition(s): *BE* (1971) no. 264 & *AE* (1971) no. 435; from Mastrokostas (1970) 426–427 no. 1, with fig. 1 (*pr. ed.* ll. 1–3 in *Arch Delt* 23 B1 [1968] 70, under 69–71 no. 48 [Pl. 40b], ed. O. Alexandri; & reported, as dedications to Augustus, in *BCH* 94 [1970] 911, J.-P. Michaud). As dedications to Nero, in Mastrokostas ll. 4–5 are read for the first time, in *rasura*:

αὐτοκράτορος
Καίσαρος θεοῦ
υἱοῦ Σεβαστοῦ
⟦Νέρωνος νέου⟧
⟦᾿Απόλλωνος⟧

Commentary: 1) representing one of two imperial altars found in salvage excavations under 23–25 Lekka St. in the late 1960s, with matching dedications; as reported by Alexandri. 2) published by Mastrokostas as statue-bases (followed in *AE* notice) with dedication in *rasura* to

Nero as the "New Apollo"; and dated to "shortly before [Nero's] journey to Greece" as a form of "flattery" in anticipation of his visit. 3) since the dedications of the two monuments are in the genitive case, they are correctly identified as altars by J. & L. Robert, in *BE* (1971) no. 264 (previously in *BE* [1970] under no. 254, from *pr. ed.*); supported by R. Stroud in *SEG* 36 (1986) no. 244, with observation that "the top surface [as seen in the *pr. ed.* photo] is smooth and shows no attachments for a statue."

New Analysis: 1) the matching altar remains unpublished. 2) it is worth noting that the published dedication is inscribed in pseudo-stoichedon fashion. 3) although Mastrokostas asserts that these altars represent the first attested dedications to Nero as the "New Apollo," two others were already known (in *IG* II² 3278 [= Smallwood no. 145]; & Peek [1942] 45 no. 60, given as previous entry); and one more, for a total of five, has since come to light (in *SEG* 44 [1994] no. 165; given as following entry). 4) the altar should probably date after A.D. 64, when Nero began to promote himself artistically as Apollo.

(154) *SEG* 44 (1994) no. 165

Altar Dedication: to the emperor Nero as the "New Apollo"; ca. A.D. 60–68.

Edition(s): from Choremi (1996) 141–142; *pr. ed.* in *ArchDelt* 45 B1 (1990 [1995]) 16, ed. A. Choremi. Notice also given in *BE* (1996) no. 191.

⟦Νέρωνος⟧
Καίσαρος
νέου
Ἀπόλλωνος

Commentary: found in re-use as a curbstone on the 1st-c. road situated under the propylon of the Library of Hadrian; described as an "honorary inscription" in Choremi (& "honorific stele" in the *SEG*).

New Analysis: 1) although the appearance of the surviving dedication is that of a stele (an upright orthostate block, as pictured in Choremi p. 142 figs. 5 & 6), the monument should be an altar since its dedication is in the genitive; perhaps the inscribed block originally formed part of a larger altar-monument, made up of several similar orthostate blocks. 2) as such this dedication represents one of five altars now attested for Nero as the "New Apollo" (with *IG* II² 3278 [= Smallwood no. 145]; &

previous two entries). 3) the altar should probably date after A.D. 64, when Nero began to promote himself artistically as Apollo.

IG II² 3281 (= *IG* II² 3229A)

Altar Dedication: rededication to the emperor Nero (and then Vespasian); originally to Augustus.

Commentary: reduplication of *IG* II² 3229A (as treated above under that entry), where the rededication to Nero is now read in *rasura*; in *SEG* 18 (1962) no. 80e (from Benjamin & Raubitschek [1959] 82 no. 12).

(155) *IG* II² 3277

Honorific Dedication: the so-called Parthenon Inscription, honoring the emperor Nero; from the eighth hoplite generalship of Tib. Claudius Novios of Oion, A.D. 61/62 (archonship of Thrasyllos of Cholleidai).

Edition(s): *SEG* 32 (1982) no. 251 (also *BE* [1983] no. 174); improved transcription with further restoration, from Carroll (1982) 16 (after Dow [1972] 19–20; cf. *BE* [1976] no. 204). Reproduced in Sherk II no. 78.

Commentary: 1) the inscription has received an excellent monographic study in Carroll (1982): with Chapter III devoted to commentary on the inscription, with date (pp. 27–28) of A.D. 61/62 (via *IG* II² 1990);[1] and Chapter IV on the purpose of the dedication. 2) in Dow (1972) 19–20 (followed in Carroll [1982] 29–30) the name of the eponymous priestess of Athena Polias (ll. 6–7) is successfully deciphered, disposed after a small wreath (for Nero): Παυλλείνης|τῆς Καπίτωνος θυγατρός (reported in *BE* 89 [1976] no. 204). Dow identifies her with the priestess Paullina Scribonia known from her dedication (from Parthenon funds) to Athena Archegetis in *IG* II² 3199 (down-dated from the 3rd century A.D.—see entry). 3) purpose of the dedication: originally thought to attest the Parthenon's re-dedication to Nero (thus originally in Graindor [1931] 12–13; followed by Oliver [1950] 82 & Geagan [1967] 25–26), but now identified by Carroll (1982) 62–63 as representing the summary of an honorific decree, awarded to Nero in the context of his Armenian Wars (pp. 67–73) and placed in monumental fashion on the Parthenon as an Athenian promotion of their own achievements in the Persian Wars. Spawforth (1994) 234–237 further explores this Persian-War theme for the dedication (cf. notice in *SEG* 44 [1994] 164).

[1]Cf. attempt in Rosivach (1987) 277 to date the inscription to A.D. 67 or 68 to coincide with Nero's visit to Greece; correctly refuted by S. Follet, in *BE* (1989) no. 388.

New Analysis: the unusual nomenclature for Nero, as *autokrator megistos*,[2] probably reflects the official imperial formula of *princeps optimus* (cf. e.g. of Tiberius in *SEG* 31 [1981] no. 1286); cf. Carroll (1982) 30–43, where more incidental explanations are explored.

[2]As also in the Boeotian honors to Nero of A.D. 67, in *IG* VII 2713 (from Akraiphia).

(156) *SEG* 47 (1997) no. 221

Building Dedication: at Eleusis, to a Julia Augusta; probably Agrippina the Younger, ca. A.D. 50–59.

Edition(s): after Clinton (1997) 170–171, with Fig. 2 (Photo); with suggested restoration of Agrippina as the honorand in *rasura*. Revised text in Clinton (2005) 322 no. 354, without restoration in *rasura*.

I^{vv} ὁ̣ [ἱ]ε̣ρ̣ε̣ὺ̣ς [α]ὑ̣[τ]ῆ̣ς Τ̣[ιβ Κλαύδιος]
I^{vv} Εὐκλῆς Σωστράτ[ου - - *demoticum* - -]
Ἰουλ̣ίαι ⟦Ἀγριππίναι⟧ Σε̣[βαστῆι]

Commentary: 1) an inscribed architrave block, Clinton has the inscription as a dedication of a cult and shrine to Agrippina the Younger (who received the title of Augusta in A.D. 50), with adjoining cult of Claudius or Nero taken as indicated; the shrine is tentatively identified with a colonnaded building situated just outside the southern peribolos of the sanctuary. Although Agrippina is not restored in Clinton (2005), the initial letter in the *rasura* is reported as appearing "to be triangular." 2) the priest is identified as a member of the prominent Eukles/Herodes family of Marathon. In Byrne (2003) 106–107, Claudius no. 3, this identification is taken further (in 3iv), with the priest appearing as the son of the Augustan priest and *strategos* Eukles (IV) of Marathon (through association with the spurious [Eukles] of Marathon in *IG* II^2 1989 l. 3; see entry no. 55); so that Sostratos in the dedication is turned from patronymic to honorand (cf. *IG* II^2 3934), leaving the priest without a patronymic and the dedication with an unlikely pairing of recipients.

New Analysis: 1) according to Clinton's identification, Agrippina's name should be restored in the erasure of line 3 (ca. 11 letters); as given above. Cf., similarly, in *IG* II^2 3580 (as treated below as entry no. 192), likely attesting to the dedication to Agrippina of the renovated Metröon

in the Agora; see entry *IG* II² 3580 below); and the erasure on her honorific statue at Epidauros (in *AE* [1980] 233 no. 855). 2) the priest Tib. Cl. Eukles is also known from *IG* II² 3934 (= Clinton [2005] 322–323 no. 355), a statue-dedication made by him in honor of his *peregrinus* brother Sostratos (demotics omitted). In Ameling (1983) II 63 his membership of the Eukles/Herodes family of Marathon is doubted, probably correctly, at least in terms of a direct filiation (some cadet relationship is more probable, but not necessary).

17. *Dedications to (Client) Kings and Queens*

(157) *IG* II² 3437/3438

Statue Dedication: Akropolis, to Queen Glaphyra, wife of Juba II of Mauretania; ca. A.D. 1/4.

Edition(s): improved transcription in *SEG* 37 (1987) no. 148 (see also *BE* [1988] no. 545); from Kokkinos (1987).

ἡ βουλὴ καὶ ὁ δῆμος
βασίλισσαν Γλαφύραν βασιλέω[ς]
Ἀρχελάου θυγατέρα βασιλέως Ἰοὺ-
[βα] γυναῖκα [ἀρε]τῆς ἕνε[κ]α

Commentary: 1) Juba's name is now read as Ἰού | [βα] (Ἰό | [βα] in Corpus), over two lines (ll. 3–4). 2) Kokkinos also identifies the statue base, made of Eleusinian marble, as having originally belonged to the Erechtheion's south architrave. 3) Juba II and his daughter are similarly honored in *IG* II² 3436 & 3439.

(158) *SEG* 12 (1955) no. 150

Statue Dedication: to King Herod the Great (as restored); ca. 18 or 12 B.C.

Edition(s): from *Hesp.* 21 (1952) 370 no. 14 (with Pl. 93); ed. B.D. Meritt (Agora I 2658).

[ὁ δῆμος]
[βασιλέα Ἡρώδην εὐ]σεβῆ
[φιλοκαίσαρα ἀρετῆς] ἕνεκα
[καὶ εὐεργεσί]ας

Commentary: 1) in the Akropolis statue-base *IG* II[2] 3441 Herod is honored as *eusebês* (and *philokaisar*), hence Meritt's identification of the honorand and restoration. Also noted is the reference in Josephus (*BJ* 1.425) that Athens was filled with dedications of Herod (cf. the pre-Augustan dedication in *IG* II[2] 3440). 2) a general date of ca. 27–4 B.C., the era of the king's reign, is given.

New Analysis: since Herod would likely have visited Athens in either 18 or 12 B.C. (or both) en route to Rome in those years, such dates are suggested for the dedication (as well as *IG* II[2] 3441). According to Josephus (*BJ* 531), it was in 8 B.C. that Herod (as well as Archelaos of Cappadocia, with multiple honors in *IG* II[2] 3430–3432) gave financial support to the Spartan G. Julius Eurykles for his grander dynastic aims.[1]

[1]On Eurykles and Herod, see recently Lindsay (1993) 293.

(159) *IG* II[2] 3444

Statue Dedication: to King Antiochos III of Commagene; before A.D. 17.

Edition(s): now *SEG* 28 (1978) no. 214, with new join, expanded text and restoration; from Fraser (1978) 360–362 II.

[ὁ δῆμ]ος
[βασιλέα] Ἀντίοχον
[βασιλέ]ως Μιθριδάτου
[υἱόν, ἀρ]ετῆς ἕνεκα
[καὶ εὐ]νοίας

Commentary: Fraser provides commentary as well as new text.

(160) *IG* II[2] 3448

Statue Dedication: in honor of the Spartan Demos, from the Athenian Demos; ca. post-2 B.C. (or perhaps ca. A.D. 25–50).

Edition(s): now *SEG* 30 (1980) no. 139; from new join and expanded text in Peppas-Delmousou (1977) 436, with Pl. 202b (+EM 4959).

[ὁ] δῆμος ὁ Ἀθηναίων
[τ]ὸν δῆμον τὸν
Λακεδαιμονίων
εὐνοίας ἕνεκα
vacat
[Ἀνδρό]βουλος ἐποίσεν

Commentary: 1) Peppa-Delmouzou revises the date of the dedication to the Augustan period (in the period of G. Julius Eurykles): based on i) orthography (p. 436, with cf. *IG* II^2 3224/3225, an altar to Augustus); & ii) proposed historical context (p. 438–439), "greater democratization" of Sparta, and imperial favor, under Augustus. 2) further context (pp. 437–438) in trend of such dedications by the Athenian Demos, to the people of Delphi (*IG* II^2 3446), Rome (*IG* II^2 3447), and Andros (*IG* II^2 3452); as a group of monuments erected on the Akropolis, "perhaps" by the Propylaia (where *IG* II^2 3448 was found).

New Analysis: a more appropriate context for such a "democratic" commemoration for the people of Sparta would be after the downfall of the dynast G. Julius Eurykles in 2 B.C.; or, to keep Corpus date, after the disgrace of Eurykles' son Lakon, in A.D. 33.

(161) *IG* II^2 3449

Status Dedication: in honor of the "Great Queen" Julia Berenike, daughter of Herod Agrippa I; post A.D. 61 (-69?).

Edition(s): reproduced in Smallwood no. 212(a); also in *OGIS* 428.

Commentary: the inscription is cited in Braund (1984) 44 as the earliest attestation for the Roman *tria nomina* in the Herodian royal family.

New Analysis: 1) the inscription dates to after A.D. 61, when the city epimelete Tib. Cl. Theogenes of Paiania (ll. 9–10) held the earlier office of herald of the Areopagos (recorded in *IG* II^2 1990 l. 2, dated by the archonship of Thrasyllos of Cholleidai). 2) Theogenes may well have taken a direct personal interest in the honors granted to Berenike, given his close relationship with G. Julius Spartiatikos (attested in *IG* II^2 3538), whose family had old ties to the Herodian dynasty. If correct: this i) would explain the unusually lavish size of the monument; & ii) could indicate a date before A.D. 65, the year in which Spartiatikos fell into imperial disfavor (see *PIR*^{2} I 587).

18. *Dedications to Cult Officials and Personnel*

IG II^2 3492

Hearth-Initiate Dedication: Eleusis, to a granddaughter of Diotimos (or Theophilos) of Halai; now first quarter of the 1st c. A.D.

Commentary: given below in this section (as no. 167); as re-dated.

(*IG* II^2 3507 & 3508)

Statue Dedications: in honor of Ktesikleia, daughter of Apollonios of Acharnai and wife of the *daidouchos* Sophokles (III) of Acharnai; as such, end of 2nd c. B.C.

Edition(s): included in Clinton (2005) 486 no. 277.

Commentary: in Clinton (1974) Ktesikleia's father is identified with the late 2nd-century Kerykid and scholar Apollonios, author of "On Athenian Festivals" (see *FGrHist* 1 365), who is honored in *IG* II^2 3487; & so the honorand should be the same Ktesikleia recorded *IG* II^2 1034 l. 25, a catalogue of *ergastinai* dated to 102/101 B.C. A new stemma of the family is given in Clinton (1974) 58, Table 1.

(162) *IG* II^2 3510

Statuary Monument: at Eleusis, posthumous group dedication to the Eleusinian *daidouchos* Themistokles (II) of Hagnous, with father Theophrastos (III) and brother Sophokles; ca. 20 B.C.

Edition(s): Clinton (2005) 300–301 no. 301; correcting mistaken join with *IG* II^2 3509 and emended text in Clinton (1974) 57 no. 17.

IG II^2 3510a

[ὁ δῆμος]
[δαιδοῦχον Θεόφραστον
δαιδού]χου
[Θεμιστοκλέους Ἁ]γνούσιον
ἀρετῆ]ς ἕ-
[νεκα καὶ εὐνοίας τῆς εἰς ἑαυτὸν
καὶ] τῆς
[πρὸς τὰς Θεὰς εὐσεβείας Δήμητρι
καὶ Κ]όρηι
[ἀνέθηκεν]

[ὁ δῆ]μος
δαιδοῦχον Θεμι[στοκ]λῆν
δαιδούχου Θεο-
φράστου τοῦ δαιδο[ῦχο]υ
Θεμιστοκλέους Ἁγνού-
σιον ἀρετῆς ἕνεκεν [καὶ ε]ὐνοίας
τῆς εἰς ἑαυτὸν
[καὶ τῆς πρὸς τὰς θεὰ]ς εὐσεβείας
Δήμητρι καὶ Κόρηι
ἀνέθηκεν

IG II^2 3510b

ὁ δῆμος
Σοφοκλῆν Θεοφράστου Ἁγνούσιον
ἀρετῆς ἕνεκα καὶ εὐσεβείας ἀνέθηκεν

Commentary: 1) the dedication honors (as second column) the Augustan *daidouchos* Themistokles (II), the celebrated reformer of the *genos* of the Kerykes and its complex of cults; and, to the left and right respectively,

his father Theophrastos (III) and his (deceased) brother Sophokles (IV). 2) in Clinton (2005) the similar dedication to Themistokles (III) in *IG* II^2 3509 has been found not to join the broken left side of *IG* II^2 3510 (as reported in Clinton [1974]); this is now identified as a separate dedication (Clinton [2005] 296–297 no. 298). 3) Themistokles in *IG* II^2 3511 is now restored as the father of the honored hearth-initiate: in Clinton (2005) 301 no. 302. 4) for the honorand Themistokles now as 'II,' see also Kapetanopoulos (1968a) 500–501 no. 26, *s.v.*

(*IG* II^2 3512?)

Statue Dedication: Eleusis, in honor of the hierophant Menekleides of Kydathenaion; now end of 2nd c. B.C.?

Commentary: in Clinton (1974) 28 under no. 13 the honorand is possibly identified with the homonymous hierophant of the late 2nd c. B.C. (in *IG* II^2 2452 l. 59; with father Theophemos in l. 48), with redating of the dedication. In the Corpus, Menekleides is identified with the ephebic *kosmetes* of 13/12 B.C. in *IG* II^2 1963 (l. 3).

(163) *IG* II^2 3517

Statue Dedication: Eleusis, in honor of the hearth-initiate (Polykritos?) of Azenia; now early 1st c. A.D.

Edition(s): see Clinton (1974) 101 no. 10, with call for revision. Hence revised transcription and suggested restoration here:

[- - - - - - - - - - **Πολύκ**]-
[**ριτο**]ν *v* Πολ[**υχάρμου** Ἀζ]-
[ην]ιέα μυηθ[έντα]
ἀφ' ἑστίας

Commentary: in Clinton the tentative restoration of the dedication in the Corpus (reservedly following the *pr. ed.* of Skias) is shown to be in need of substantial revision: with top and left side of the statue-base preserved, thus the dedication to be restored in 4 lines (rather than 3), and the left side of the base close to the beginning of the inscribed lines (by ca. 3 letters).

New Analysis: if the restoration of the prominent Polykritos/Polycharmos family of Azenia is retained, then the hearth-initiate could be restored as either the later Augustan archon Polycharmos (honored in *IG* II^2 3904 = Clinton [2005] 311 no. 330 & father of the hearth-initiate Oknia

in *IG* II[2] 3518 = Clinton [2005] 310–311 no. 329) or, probably more likely, given the early 1st-c. A.D. trend of such dedications, his son Polykritos (II), archon and *strategos* under Gaius (Caligula).

(164) *IG* II[2] 3519

Statue Dedication: in honor of the hearth-initiate Lamidion, daughter of Apolexis (II) of Oion; end of 1st c. B.C. or beginning of 1st c. A.D.

Edition(s): Clinton (2005) 297 no. 299; from Clinton (1971) 114–115 no. 7 (with new fragment, right side of base).

Λαμίδι[ον Ἀπ]ολήξιδος ἐξ [Οἴον]
θυγατέ[ρα] ὁ πατὴρ καὶ ἡ μή[τηρ]
Λαδάμει[α Λ]υσάνδρου Πειραιέ[ως]
θυγάτηρ ἀφ' ἑστίας μυηθεῖσ[αν]
Δήμητρ[ι κ]αὶ Κόρηι ἀνέθηκ[αν]

Commentary: 1) as treated by Clinton this dedication now attests the marriage of Apolexis of Oion, probably Apolexis (II) *Apellikôntos*, to the Medeii of Peiraieus, through Laodameia, the daughter of Lysandros (IV) of Peiraieus, the archon of 52/51 B.C. The connection explains the name of Apolexis' son Lysandros, known from a statue dedicated to him by his wife Sostrate of Cholargos (in *IG* II[2] 3909; Sostrate is also attested in *IG* II[2] 3910). 2) cf. Kapetanopoulos (1974c) 343–344, with differing prosopography and early date. 3) as a hearth-initiate Lamidion is catalogued in Clinton (1974) 101 no. 12.

(165) *IG* II[2] 3527

Statue Dedication: Eleusis, in honor of the *hierophantis* Mos[ch -]; late Augustan in date?

Edition(s): Clinton (2005) 309 no. 325

Commentary: 1) included in the catalogue of hierophantids in Clinton (1974) 86 no. 2, with tentative Augustan date ("*init. s. I p.*" in the Corpus); and possibly as a posthumous award by the Athenian Demos. 2) in Clinton (2005) the various restorations of the hierophant's name are surveyed: Μοσ[χίνην], Μόσ[χιον], Μοσ[χάριον].

New Analysis: the full name of the *hierophantis* could be restored as Moschis (l. 2, Μοσ[χίν]), if related to Junia Moschis, the celebrated Athenian priestess of Isis (see S. Follet, in *BE* 102 [1989] no. 398; with

her funerary stele in *SEG* 38 [1988] no. 829 as possibly originating from Athens).

(166) *IG* II^2 3529

Statue Dedication: Eleusis, in honor of the hearth-initiate Phileto, daughter of Kleomenes (II) of Marathon; early 1st c. A.D. (ca. A.D. 10–20).

Commentary: 1) included in the catalogue of hearth-initiates in Clinton (1974) 101 no. 13. 2) the father Kleomenes is recorded as *thesmothetes* in *IG* II^2 1730, in the archonship of Polycharmos of Marathon.

New Analysis: 1) the hearth-initiate's grandfather Mantias (II) served as the archon *basileus* in the restoration decree *IG* II^2 1035. 2) her maternal grandfather Leukios served as an Akropolis *pyloros* in 15/14 B.C., in the archonship of Antiochos (in *TAPA* 76 [1945] 105; given above as entry no. 67).

(167) *IG* II^2 3492

Hearth-Initiate Dedication: Eleusis, to a granddaughter of Diotimos (or Theophilos) of Halai; now first quarter of the 1st c. A.D.

Edition(s): *SEG* 34 (1984) no. 189; from improved transcription in Clinton (1974) 100, under no. 7; with notice of Lazzarini (1984) 332 (see also *BE* [1987] no. 576).

[- - - - - - - - - - - - - - - - 'Αζ]ηιέως θυγ[α]-
[τέρα, Λέοντος τοῦ Πυθ]ώνακτος Ἀξην̣[ι]-
[έως καὶ Διοτίμου τοῦ] Διοδώρου Ἁλαι[έ]-
[ως υἱδὴν ἀφ' ἑστίας μ]υηθεῖσαν Δήμ[η]-
[*vacat* τρι καὶ Κόρηι ἀνέθη]καν

Commentary: 1) in Clinton, where the dedication is dated to ca. 50–1 B.C., the inscription is shifted to the right by one letter-space, as represented by the new bracketed letters at the end of ll. 1–4. 2) in Lazzarini the grandfather from Halai is restored instead as Theophilos, Diotimos' prominent brother, archon and *strategos* in the 20s B.C.

New Analysis: although the Corpus date of "med. s. I a." is revised in Clinton to the second half of the 1st c. B.C., the prosopography of the inscription requires an even later date, early in the second generation after the early-to-mid Augustan *floruit* of the Halai brothers; thus a new

date in the early 1st c. A.D. (The restored paternal grandfather, Leon of Azenia, should therefore be the homonymous grandson of the ephebe cited in the Corpus as the father; *IG* II² 1028 l. 137, 101/100 B.C.)

(168) *IG* II² 3521

Statue Dedication: in honor of a highpriest of the emperor Augustus, possibly Polycharmos of Marathon, awarded by the Areopagos; ca. A.D. 4–14 (?).

New Analysis: 1) a late Augustan date is indicated by the title of the lost honorand, as necessarily restored (ll. 3–4, Dittenberger): τὸν ἀ[ρ|χιε]-ρέα τοῦ Σ[εβαστοῦ]. Since the highpriesthood of the cult Augustus appears to have been established in ca. A.D. 4 (as attested in the re-inscribing of the theater-seat *IG* II² 5034; & dated in Maass [1972] 55, with change from a regular priesthood), perhaps in response to the imperial adoptions of that year, the dedication should date to the last decade of Augustus' reign. This would appear to have overshadowed the earlier cult of Roma and Augustus; with the cult of *thea* Roma apparently shifted to the ancient cult of the Demos and the Graces (as attested in the theater-seat *IG* II² 5047, as dated to ca. A.D. 4 in Maass [1972] 55; see also entry below for *IG* II² 3547). 2) more speculatively: since the ambitious Polycharmos of Marathon is attested as the highpriest of the emperor Tiberius (see following entry *IG* II² 3530), probably from the outset of the reign, he would be the most probable candidate for restoration of the dedication's honorand. If correct, then Polycharmos could be likely identified as having promoted the Athenian cult of the living emperor, probably in his archonship (*IG* II² 1730), toward the end of the reign of Augustus, and at the expense of the earlier imperial cult.

(169) *IG* II² 3530

Statue Dedication: Eleusis, in honor of Polycharmos of Marathon, highpriest of the emperor Tiberius and priest of Apollo Patröos; post A.D. 14.

Edition(s): text included in Clinton (2005) 317 no. 344; & in Ameling (1983) II 50–51 no. 19.

Commentary: 1) dedication cited in Ameling (1983) I 12–13 as part of that monographic study of the Herodes/Eukles family of Marathon; the

dedicant, Himertos of Marathon is also addressed (p. 53, under ll. 6–8). 2) most recently, the dedication is taken in Spawforth (1997) 186 as evidence that Polycharmos "was the first Athenian to bear the title of 'highpriest' of the living emperor" (*contra* Ameling [1983] I 11–12, where his father Eukles is identified as such, despite lack of evidence).

New Analysis: 1) although regarded as distinct developments, the imperial priesthood attested here and the "highpriesthood of the *Sebastos*" that was apparently established in the last decade of Augustus' reign (see Spawforth above; after Maass [1972] 55 on the theater-seat *IG* II^2 5034; & also discussion under the previous entry, *IG* II^2 3521) may well be one and the same, that of the living emperor; apart from the integration of the Apolline priesthood, which was probably the work of Polycharmos, himself a highly controversial figure.[1] If correct, then the earlier cult of Roma and Augustus was probably rendered redundant during the tenure of its second (and final) priest, Demostratos (II) of Pallene (see entry *IG* II^2 3242 above). 2) by the early 30s A.D., the highpriesthood of Tiberius was assumed by Polycharmos' younger brother, Herodes III (see above under entry no. 106), a development overlooked in the recent scholarship on this dedication and the Athenian imperial cult in general (where, instead, Tib. Cl. Novios is identified as successor,[2] even though the only imperial priesthood attested for him is the provincial cult of the *Sebastoi* and a local cult of the imperial family) 3) the dedicant Himertos *Polycharmou* of Marathon is a likely uncle to the honorand: a marriage between Eukles (IV) and a sister of Himertos *Polycharmou* would explain how the name Polycharmos came to be uniquely adopted into the Herodes/Eukles family of Marathon (see new family stemma under Eukles (IV) in the Prosopographical Catalogue).

[1]Accusations of demagogic behavior are preserved in Plutarch (*Mor.* 726B); and his personal assertions over the city's imperial cult, which became a hereditery priesthood in the family, could well have been an element in this (cf. Spawforth [1997] 192, where the shadowy *stasis* of A.D. 13 is brought into relation).

[2]Especially in Clinton (1997) 170, where the office is made to pass directly to Tib. Cl. Novios upon Polycharmos' death, in the early Claudian period; similarly in Spawforth (1997) 186.

(170) *IG* II^2 3516

Statue Dedication: in honor of an *arrhephoros*, with Alexandra, daughter of Leo of Cholleidai, as priestess of Athena Polias; now ca. A.D. 10–30.

Commentary: 1) according to Follet (1976) 184, Alexandra married into the prominent family of the "Flavii of Paiania"; with Lysimachos of Cholleidai (see *IG* II² 3998) as her son. 2) as priestess of Athena Polias, Alexandra is listed in Lewis (1955) 10 no. 14; see also Graindor (1931) 110 n. 7 for a more complete list of references.

New Analysis: 1) with the filiation adduced by Follet, the priesthood of Alexandra should almost certainly be updated from the Augustan period to around the second quarter of the 1st c. A.D. Two earlier Augustan priestesses are attested (Megiste and Hipposthenis), with succession between the two dateable to ca. 5/4B.C. (in *IG* II² 4126 = *ILS* 928; see appropriate entries in the Prosopographical Catalogue); in turn, by the mid-1st c. Alexandra would be succeeded in office by (Junia) Megiste. 2) the dedicant Alcibiades in *IG* II² 3155, also from Alexandra' priesthood (see entry), may therefore be related by marriage, since that name was particularly favored in the Paianian family. 3) since the *arrhephoroi* served in connection with the Great Panathenaia,[1] this dedication provides rare evidence for the celebration of that festival in the early Roman period.

[1]See, for example, Robertson (1983) 276–277.

(171) *IG* II² 3547

Statue Dedication: Eleusis, in honor of Menandros of Gargettos, archon and (first) priest of the Roman *Senatus*, the Demos, and the Graces; ca. A.D. 24 (probably A.D. 23/24).

Edition(s): slight emendation in *BE* (1977) no. 76 (L. Robert); noted in *SEG* 33 (1983) no. 184. Included in Clinton (2005) 312 no. 333.

τὸν ἱερέα συνκλή[του Ῥωμαίων]
καὶ Δήμου καὶ Χαρίτω[ν καὶ]
ἄρ[ξ]αντα τὴν ἐπώνυμον ἀρχὴν
Μένανδρον Ἀσκληπιοδώρου
Γαργήττιον

Commentary: 1) in l. 1 Robert restores the "Roman *Senatus*," rather than the Corpus' "*Senatus* of Rome" ([Ῥώμης]); in notice of Mellor (1975), where (pp. 102–103 & 208 no. 12 = *IG* II² 3547) the dedication is treated as evidence for the cult of Roma. Cf. also Oliver (1960) 107, where "Roma" is regarded as introduced into the longstanding cult of the Demos and the Charites (Graces), with Tiberian date. 2) Corpus restoration proposed from *IG* II² 5047, the late Augustan theater-

seat for the priest of the Demos, the Charites, and Roma (treated below).

New Analysis: 1) the priesthood of Menandros would appear to evidence a change (presumably as a benefaction by that priest) under Tiberius in the venerable cult of the Demos and the Graces: evidently with the transformation of the cult of *Thea* Roma, associated only twenty years before (since ca. A.D. 4, as attested in *IG* II^2 5047; and dated in Maass [1972] 55 & 121), into a cult of the Roman *Senatus*. This development was likely related to the establishment at Smyrna in A.D. 23 of the provincial cult of the Roman *Senatus* (with Tiberius and Livia; see Tac., *Ann.* 4.14). 2) with such a date in mind, Menandros is likely to be the archon M[- - -] of A.D. 23/24 (in *IG* II^2 1713 l. 32; see above under entry no. 13); the family soon grew into prominence: with sister Tatarion the probable dedicant in *IG* II^2 3241, an honorific statue for an imperial woman; and son Asklepiodoros receiving Roman citizenship after his archonship in the later Claudian period (see above under *SEG* 38 [1988] no. 176 [as no. 100]; & below under *IG* II^2 3531 & 4722 [as nos. 193 & 194]).

(172) *IG* II^2 3532

Statue Dedication: Akropolis, in honor of the Roman Vestal Virgin Vibidia, daughter of the senator Sextus Vibidius Virro; Augustan (?) or ca. A.D. 20–30.

Commentary: 1) prosopography and possible Tiberian date in Graindor (1927a) 72 (with father honored in *IG* II^2 4161) & (1931) 45 no. 36 (*IG* II^2 3532). 2) now studied in Kajava (2001) 72–74, along with the two other dedications to Vestal Virgins preserved on the Akropolis (in *IG* II^2 3533 & 3534): in relationship to the cult of Hestia, Livia, and Julia on the Akropolis (attested in *IG* II^2 5097, treated as entry no. 297 below); with revised date in the Augustan period, from "*ante med. s. I p.*" in the Corpus (after reference in Tac., *Ann.* 11.32 to Vibidia as the most elderly of the Vestals in A.D. 48).

New Analysis: the dedication to Vibidia was evidently occasioned by her father's visit to Athens, where he was honored by the Athenian Demos (in *IG* II^2 4161); this may well have been a longterm residence, brought about by Vibidius' forced retirement from the Roman *Senatus* in A.D. 17 (by Tiberius; see Tac., *Ann.* 2.47) due to his extravagant lifestyle; if correct, then *IG* II^2 3532 would be contemporary with *IG* II^2 3533

& 3534, which are generally dated to the second quarter of the 1st c. A.D.

(173) *IG* II[2] 3534

Statue Dedication: Akropolis, in honor of the Roman Vestal Virgin Aurelia, daughter of an Aurelius Cotta; ca. A.D. 20–30.

Edition(s): corrected transcription in Kapetanopoulos (1968b) 189–190 no. 17.

ὁ δῆμ[ος]
Αὐρηλίαν ἱερὰν παρθ̣έ̣νον Κόττα
Θυγατέρα εὐσεβείας ἕνεκα

Commentary: Kapetanopoulos partially reads the *theta* and *epsilon* in *parthenon* (παρ[θέ]νον in Corpus); & the father's name as (Aurelius) Cotta (Κοί Α[ὐρ] in the Corpus).

(174) *SEG* 17 (1960) no. 72

Honorific Herm: personal dedication to the Eleusinian *daidouchos* Leonides (VII) of Melite, by his wife; ca. A.D. 25–40.

Edition(s): *pr. ed.* in *Hesperia* 26 (1957) 219–220 no. 76, B.D. Meritt; as revised (l. 3) in Kapetanopoulos (1968a) 513 under no. 112:

Λεωνί[δην δα̣]-
δουχή[σαντα]
Ἀρτεμ[εισία]

l. 3: Ἀρτεμ[ίδωρος] (Meritt)

Commentary: 1) in Kapetanopoulos the dedicant is much more probably restored as Artemeisia, the attested wife of the *daidouchos*.[1] 2) cited in Clinton (1974) 57, under no. 18, as the only contemporary inscription attested for Leonides.

[1]Known from her grave monument in *IG* II[2] 6833: [Ἀ]ρ[τ]εμει[σία | Ἀλε]ξάνδ[ρου | Κ]λ. Λεων[ίδου | Μ]ελιτέω[ς] | γυνήι.

New Analysis: 1) Meritt's identification of the honorand as the Julio-Claudian *daidouchos* Leonides (VII) is best retained; *contra* Kapetanopulos (1968a) 514 no. 120, where an otherwise unattested Leonides *daidouchos* is proposed: the family's numerous genealogical inscriptions record only one *daidouchos* with the name of Leonides.[2] 2) the dedication therefore pre-dates the *civitas* of Leonides (VII) in the early Claudian period;

with assumption of the *dadouchia*, attained (most likely) by his father's marriage into the dadouchic Theophrastos/Themistokles family of Hagnous, evidently late in the reign of Tiberius or under Gaius, after the death of (his maternal cousin?) the *daidouchos* Theophrastos IV of Hagnous (son of the celebrated Augustan *daidouchos* Themistokles).

[2]As recorded in *IG* II[2] 2342, 3609 (ll. 4–5), 3610 (l. 5), 3612 (ll. 7–8), 3614 (ll. 2–3), & 3615 (ll. 4–5).

(175) *IG* II[2] 3520a

Statue Dedication: involving Hipparchos of Marathon (and perhaps the dadouchic families of Melite and Hagnous); late Julio-Claudian (?).

Edition(s): from *pr. ed.* in Graindor (1927b) 276–277 no. 44. With restorations suggested in Ameling (1983) II 58–59 no. 25 & in Follet (1998) 255 n. 56; see also Byrne (2003) 108, Claudius no. 4v.

New restorations tentatively suggested here (ll. 3–5 & 8):

- - - - - - - -]λ̣ο̣[- - - - - - - - - -
ἐπιμεθηθ]έντος .[- - - - - - -
- - - - - - - - -Ἱππάρχο[υ **Μαρα-**
δᾳδουχή]σ̣αντος [**Λεωνίδου**
Λυσι]άδου Μ[ελιτέως - - -
- - -]ιέως ἐπ[- - - - - - - - - - -
- - - - Ἁγ]νουσίο[υ - - - - - - - - -
[*vacat?* **ϑ]υγ[ατέρα** *vacat?*]

Line 8: *vel* ϑ]υγ[άτηρ

Commentary: 1) the Corpus has a dotted *upsilon* following the *sigma* in l. 2 (simply dotted in Graindor, as given above); & the *omikron* in Hagnous bracketed (read in Graindor). 2) reference to Hipparchos (remaining in the genitive): i) in Ameling as (ll. 2–3) [ἐπιμεληϑ]έντος ὑ[πὲρ|Τιβ. Κλ.] Ἱππάρχο[υ - -] (with rather improbable scenario of Hipparchos as substituted for in his *epimeleteia*); ii) in Follet, as highpriest of the *Sebastoi*, with the letter *nu* read before the name, [τοῦ ἀρχιερέως τῶν Σεβαστῶ]ν (given as l. 2). Follet's restoration is queried in Byrne, where the lack of Roman *nomina* is also observed. The dedication would have to date before Hipparchos' Roman citizenship under Nero; but that is unlikely since the highpriesthood of the *Sebastoi* was held by Hipparchus in the Flavian period (reflecting the duration of his priesthood from one emperor, and dynasty, to another). 3) in Follet the evident demesman from Hagnous is restored (ll. 6–7) as T. Coponius Maximus, serving as

epimelete of the city: l. 6, ἐπ[ιμελητεύοντος (τῆς πόλεως?) T. Κωπωνίου]; l. 7, Μαξίμου[1] [Ἁγ]νουσίο[υ]. Unfortunately, Follet does not provide a new text of the inscription; and her restorations, which would comprise a line-length of at least ca. 25 letters, would require an unusually large statue-base.

[1]Misleadingly presented as Μαξίμου within a continuous restoration, as if read in line 6 or 7; Follet's restoration is broken above into two parts, by line, to more clearly indicate the sense intended.

New Analysis: 1) the dedication would appear to be more in the nature of a personal or family memorial, with the likely daughter (l. 8, ϑ]υγ[ατ-) as dedicant or (perhaps less probably) honorand; and apparently involving two families: l. 5 is most easily restored as a reference to a Lysiades of Melite, possibly as a patronymic. If correct, the coincidence of demesmen from Melite and Hagnous would indicate the involvement here of the two great daidouchic families from those demes (hence suggested restoration in l. 4); with a marriage connection being the most straightforward explanation for their association, with a Hagnousian daughter in evidence. A marriage connection between the two families has always been sought in explanation of the transfer of the *dadouchia* to the Melite family under Leonides VII. 2) Hipparchos would then be the dedicant, as the *epimeletes* of the monument, thereby demonstrating an interest in associating himself with the dadouchic Melite family, one of the most prominent families of the period. Alternatively, with Hagnousian daughter as dedicant and Hipparchos as honorand (and not the *epimeletes*): Ṭ[ιβέριον | Κλαύδιο]ν Ἵππαρχο[ν] (with letter *nu* as read in Follet).

(176) *IG* II^2 3549

Statue Dedication: in honor of the *pythochrestos exegetes* Perikles of Oion; mid-1st c. A.D.

Edition(s): new restorations in Oliver (1951) 152 I 28; demotic and cultic title (ll. 3 & 4):

> [ἡ βουλ]ὴ καὶ ὁ δῆμος
> .. c. 5 .. Περικ⟨λ⟩ῆν
> [ἐξ Οἴου] ἐξηγητὴν γε-
> [νόμενον πυϑόχ]ρ̣η̣[στον]

Commentary: 1) Oliver identifies the *exegetes* as Perikles of Oion, the father of the Eleusinian *hierophantis* honored in *IG* II^2 3546; cf. Clinton (1974)

87 no. 4, on the *hierophantis*. 2) honorand restored as the *pythochrestos exegetes*; the other Eleusinian *exegetes*, that of the Eumolpidai, would not suit the partially preserved letters in the title (given in the Corpus as]γ̣η̣[).

New Analysis: 1) Perikles appears to have a Roman *nomen*, perhaps Claudius or Licinius (l. 2, [Κλαύδι]ον or [Λικίνι]ον[1]); not recorded in *IG* II[2] 3546. 2) the *pythochrestos*, a life-long *exegetes* for Attic cult-life selected by the Delphic oracle, is otherwise unattested for the Julio-Claudian period; in the early-to-mid Augustan period the sacred office was held by the Kerykes Polykritos (I) of Azenia (known from the *dodekais* inscriptions *F. Delphes* III.2 nos. 59 & 61–64).

[1] [Λικίνι]ον: *per* suggestion of the anonymous reviewer for Brill.

(177) ***SEG* 24 (1969) no. 220**

Statue Dedication: Eleusis, in honor of the hearth-initiate Tib. Cl. Demostratos of Sounion, son of Tib. Cl. Neikoteles (probably the Epidaurian benefactor); now ca. ca. A.D. 55–60.

Edition(s): from Kapetanopoulos (1964) 121; cf. also Clinton (1974) 108 no. 14. Included in Clinton (2005) 323–324 no. 357.

Γάιος Ἰούλιος Π̣όλχος Σουνιεὺς
ἀνέθηκε Δήμητρι καὶ Κόρῃ μυηθέντα
ἀφ' ἑστίας Τιβέριον Κλαύδιον Δημόστρα-
τον Τιβερίου Κλαυδίου Νεικοτέλους
υἱὸν καὶ Κλαυδίας Φιλίππης τῆς Λυ-
κούργου Παλληνέως θυγατρὸς

Commentary: 1) Kapetanopoulos (followed in Clinton) dates the dedication to ca. A.D. 70, with identification of the hearth-initiate with the prominent Flavian official Tib. Cl. Demostratos of Sounion (for whom, now see Byrne [2003] 142–143, Claudius no. 94; with this dedication as no. i).[1] 2) Kapetanopoulos (p. 122 n. 1) also suggests the identification of Demostratos' non-Athenian father (he appears without demotic) with Tib. Cl. Nikoteles of Epidauros, known as the dedicant of two statuary monuments to Claudius and Agrippina.[2] 3) the unusual involvement of a non-family member, G. Julius Polchos of Sounion, as dedicant is explained in Byrne (under Nikoteles; see attached note) as reflecting a personal association through which Nikoteles gained Athenian citizenship (at least for his son), with enrollment in the deme of Sounion.

[1]Honored in *AE* (1975) 59–60 no. 1; directly for his *agonotheseia* in *Agora* XV no. 313 ll. 8–14, with date in Follet (1989) 39 of A.D. 87/88, 91/92, or 95/96; with later services perhaps recorded in the family monument *IG* II² 4071 ll. 22–27 (as identified in Oliver [1950] 77–78).

[2]Recorded in *IG* IV.1² 1 602 & *AE* (1980) 233 no. 855; catalogued in *LGPN* IIIA, as Νικοτέλης no. 5; identification followed in Byrne (2003) 142, Claudius no. 93, with name likely coming from the Dionysos/Demostratos family of Pallene through his mother (see his Claudius no. 81, p. 141).

New Analysis: 1) the dedication is better dated to ca. A.D. 60 at the latest, since the estimated *floruit* for Demostratos would place his birth around A.D. 50, perhaps even shortly before. 2) through his mother Philippe, Demostratos was both a Kerykes (with maternal grandmother from the Dionysos/Demostratos family of Pallene) and an Eteoboutad (through his maternal grandfather, Lykourgos of Pallene), hence his service as both *exegetes* of the Eumolpidai and priest of Poseidon Erechtheus.

(178) *IG* II² 3604a

Statue Dedication: Eleusis, in honor of the hearth-initiate Claudia Alkia, daughter of Tib. Cl. Hipparchos of Marathon; now ca. A.D. 55–60.

Edition(s): also published as *Syll.*³ 853; & most recently in Ameling (1983) II 61 as no. 28; cf. also Clinton (1974) 108 no. 15. Included in Clinton (2005) 329 no. 364.

Commentary: 1) in Clinton (1974) the dedication to Claudia Alkia (*PIR*² C 1068) is dated to ca. A.D. 50–70 (followed in Ameling; "*fin. s. I p.*" in Corpus), and not "much later" since the priestess of Demeter and Kore, Kleo, started her tenure in the reign of Tiberius. 2) in Follet (1976) 176 Claudia Alkia is tentatively identified as Claudia (Alkia) Athenais. 3) the dedication is included in Byrne (2003) 110, Claudius under no. 6, where Follet's suggestion is refuted.

New Analysis: 1) the dedication should date to ca. A.D. 55–60, since the birth of Claudia Alkia, Hipparchos' first child, is generally placed in the mid-Claudian period (ca. A.D. 45–50); with an earlier chronology for Hipparchos as well, with his career beginning around the same time (for his possible service as highpriest of the emperor Claudius, see the following entry, for *IG* II² 3562). 2) an earlier date would also suit Kleo's tenure as priestess: *IG* II² 3604a is otherwise the only dedication associated with her priesthood that is later than the Julio-Claudian period, which has produced an unlikely estimation of a fifty-year tenure

(e.g., from "the reign of Tiberius to around 70 A.D.," in Clinton [1974] 73 under no. 9).

(179) *IG* II² 3562

Honorific Dedication: Eleusis, to the "First Highpriest of the *Sebastoi*," probably Hipparchos of Marathon; with Neronian or Flavian date.

Edition(s): text included in Clinton (2005) 328 no. 361, with the Corpus line 1 as line 2; in Ameling (1983) II 69 no. 39, with honorand restored as Tib. Cl. Attikos of Marathon. A new transcription of the dedication is offered here; but revised, with l. 1 now l. 2 after lost previous line(s) and alternative restoration of honorand:

[- - - - - - - - - - - - - - - - - - Τιβέριον Κλαύδιον]
[**Ἵππαρχον** Ἡρώ]δ̣[ου Μαραθών]ι̣ο̣[ν - - - - - -]
[ἀνα]θέντα τὰ ἐν αὐτῷ ἀγάλματα τῶν Σεβασ-
[τ]ῶν ἐκ τῶν ἰδίων καὶ ἀρχιερέα πρῶτον γενόμε-
[νο]ν τῶν Σεβαστῶν ἀνέθηκαν *vacat*

Line 2: in the Corpus the queried letter Δ, which could also be Ε or Σ, is represented by a single bottom stroke, "_"; & "]ι̣ο̣[" as a vertical *hasta* followed by a bottom-round.

Commentary: 1) unrestored, l. 2 would read, [- - - - ca. 12 - - - -] Δ̣/Ε̣/Σ̣[- - - ca. 9 - - -]ι̣ο̣[ν - - -]. 2) since Tib. Cl. Attikos of Marathon is otherwise the earliest attested highpriest of the *Sebastoi* (ca. A.D. 130),[1] he is restored in Ameling as the dedication's honorand as (Attikos) Herodes, without patronymic: [- - - - - Τιβ. Κλαύ]δ[ιον Ἡρώδην Μαραθών]ιο[ν τὸν]; as suggested in Oliver (1950) 97. However, to retain Ameling's identification and restoration two revisions would be required: i) according to the *lacunae* the (dotted) *delta* should be placed several spaces later, coming in Ἡρώ]δ̣[ην; ii) since Attikos Herodes is rarely referred to simply as Herodes (more commonly abbreviated, in eponymity, to Attikos),[2] his full name should be restored, most probably over two lines and still without patronymic (as often in his inscriptions), as e.g., [- - - - - Τιβ. Κλαύδι|ον Ἀττικὸν Ἡρώ]δ̣[ην Μαραθών]ι̣ο̣[ν. Attikos is otherwised honored at Eleusis in *IG* II² 3598. 3) in Spawforth (1997) 190 the dedication is dated to the late Julio-Claudian period with the highpriest identified instead as Tib. Cl. Novios of Oion (with notice in *SEG* 47 [1997] no. 225); as attesting (p. 189) to a "reorganization" of the Eleusinian shrine of the imperial cult, with the erection of *agalmata* of the *Sebastoi* "apparently [involving] a concentration of imperial

images in this (newly built or refurbished?) space." This identification is followed in Byrne (2003) 172, Claudius no. 213xii; and tentatively in Clinton. No restoration is suggested; but any would ignore the likely *delta* or (perhaps) *epsilon* preserved in the honorand's name. Novios is otherwise an improbable identification, since his well-documented career preserves no evidence for such an imperial highpriesthood at Athens, which in any event had been a hereditary office within the Herodes/Eukles family of Marathon since the reign of Tiberius, with the tenure of Polycharmos. The reference in *IG* II^2 1990 (l. 5) to Novios as the "highpriest of the imperial house" (τοῦ οἴκου τῶν Σεβαστῶν) is without the claim of being the first and is listed in a relatively minor position (almost at the end and after reference to his priesthood of Delian Apollo); and could be a provincial office, as was his highpriesthood of Nero (l. 3).[3] Moreover, if Novios had served as the (first) highpriest of the *Sebastoi*, then omission of the office in his most significant benefaction to an emperor, the contemporary 'Parthenon Inscription' for Nero, would be hard to explain.

[1]In *IG* II^2 3597a–e & *IG* VII 2509; see also Ameling (1985); & Byrne (2003) 111–112, Claudius no. 7 ix–xii; previously, in Follet (1976) 176.

[2]The one attested exception being in *IG* II^2 3296 (in priestly eponymity, ἐπὶ ἱερέως Κλ. Ἡρώδου); otherwise as ἐπὶ ἱερέως Κλ. Ἀττικοῦ (e.g., in *IG* II^2 3295, 3298, 3307).

[3]This misconception goes back to Graindor (1931) 142; already corrected in Oliver (1950) 94. Cf. discussion above under *IG* II^2 3182. Cf. G. Julius Spartiatikos as (the first) provincial highpriest of the *Sebastoi* and the imperial family, in *IG* II^2 3538.

New Analysis: 1) *IG* II^2 3562 probably should not be associated with Attikos, since in the numerous records of his imperial priesthood (especially *IG* II^2 3597a–e) he never lays claim to being the "first highpriest of the *Sebastoi*." 2) since under the Flavians and then Trajan the Athenian imperial cult was addressed to the living emperor and not the *Sebastoi* (emperors past and present), the priesthood in *IG* II^2 3562 is better understood not as a new formal title for a reorganized imperial cult, but rather simply as a statement of a long tenure for the honorand, which saw novel service as highpriest for more than one living emperor (within a single dynasty), namely the *Sebastoi* Claudius and Nero (or perhaps from the Julio-Claudian dynasty to the Flavian); indeed, this is probably also the meaning of Attikos' own title under Hadrian.[4] It would certainly explain why the priesthood is not attested among the cult-seats in the Theater of Dionysos, where the imperial highpriesthood remained that of the living emperor (the *Sebastos*; an absence noted in Oliver [1950] 97). 3) as such the honorand would

best be identified as Attikos' father, Tib. Cl. Hipparchos, who under Nero won Roman citizenship for his family; as restored above, with patronymic. For Hipparchos as ἀρχιερεὺς τῶν Σεβαστῶν, cf. Follet (1998) 255 n. 56 (on *IG* II^2 3520a; treated in the following section); accepted in Byrne (2003) 108, Claudius no. 4v. Hipparchos' career is otherwise likely to have begun by the mid-Claudian period (see previous entry, *IG* II^2 3604a). 4) finally, the dedication likely dates to ca. A.D. 60 or shortly thereafter (perhaps with Nero's accession to 'sole rule' after his murder of Agrippina), if the dedicating priest of the Neronian stage-building (*IG* II^2 3182)—most likely Hipparchos himself—is correctly restored as the priest of Nero ([ἀρχιερεὺς ⟦Νέρωνος⟧|Καίσαρος Σεβαστ]οῦ διὰ βίου); with dedication generally believed to date to the sixth hoplite generalship of Tib. Cl. Novios of Oion, which should belong to the late 50s A.D. (see entry no. 107 above).

[4]Attikos first appears as highpriest of the *Sebastoi* in the tenure of his 'second emperor,' Hadrian (see *IG* II^2 3597)—previously highpriest of Trajan; cf. Oliver (1950) 96 & 99. The same convention is used to describe the governorship of P. Memmius Regulus, who served under both Gaius (Caligula) & Claudius: *presbeutos* τῶν Σεβαστῶν (see *IG* II^2 4176–4178).

(180) *IG* II^2 3548a

Statue Dedication: posthumous honors to the hierophant Tib. Cl. Oinophilos (V) of Trikorynthos, by Arria Calpurnia; ca. A.D. 70.

Edition(s): *pr. ed.* in *Hesp.* 3 (1934) 72 no. 70, ed. B.D. Meritt. As transcribed by Meritt; with supplements in Wilhelm (1935), ll. 4 & 6–7 (revised text given in *AE* [1937] no. 6).

Τιβ[έρι]ον Κλα[ύδι]ον [Καλλι]-
κρα[τί]δου υἱό[ν], Κυρε̣[ίνα],
Οἰνόφιλον Τ[ρι]κορύσι[ον]
ἱερο[φ]αντήσαντα Ἀρ[ρια]
Τορκ[ο]υάτου θ[υ]γάτηρ
Καλπ̣[ούρνια Βελ]λ̣είκου
Τη̣β¯α̣[νι]α̣[νοῦ γυ]ν̣ὴ τὸν
[ἴδι?]ο̣ν π̣[ατέρ?]α

Commentary: 1) for l. 8 (where "?" have been added) Meritt suggests τ]ὸ̣ν π̣[ατέρ]α or τ]ὸ̣ν τ̣[ρίποδ]α; in Oliver (1951) as [ἴδι]ο̣ν π̣[ατέρ]α, though an unusual phrase ([ποιητ]ὸ̣ν [πατέρ]α in Wilhelm). 2) the dedication is most recently treated in Byrne (2003) 134, under Claudius no. 51v, with up-to-date prosopographical references for the dedicant Arria Calpur-

nia (*PIR*² A 1118a): now as the daughter of Nonius Calpurnius Torquatus Asprenas (*PIR*² N 127), and wife of C. Bellicus Natalis Tebanianus of Vienna (*cos. suff.* A.D. 87, *PIR*² B 102; as restored by Wilhelm). 3) with restored reference to Oinophilos as Arria's father, Oliver (1951) posits a posthumous (testamentary) adoption (thus the *hierophantia* in the aorist tense). 4) Oinophilos' career is fully recorded in *IG* II² 3546 (ll. 11–19); treated in the following section.

New Analysis: the restoration of the last line of the dedication remains uncertain if left centrally placed: with only 2 letter-spaces available before [- -]ọν (as recognized by Meritt); and more like 3 letter-spaces within π̣[- - -]α.[1]

[1]The alternative restoration of π̣[άτρων]α (kindly suggested by the anonymous reviewer for Brill), while attractive in a logical sense, would appear to be too long for the space.

(181) *IG* II² 3552

Statue Dedication: Eleusis, for the hearth-initiate T. Flavius Sophokles (IV) of Sounion; ca. A.D. 75.

Edition(s): Clinton (2005) 330 no. 365; after Aleshire (1991) 233 no. 20, where the names of honorand & father restored.

Further restoration suggested here (ll. 4–5):

[Τί]τον Φλαού[ιον Σοφο]-
κλέα Σουν[ιέα, Τίτου]
Φλαουίου Κ[όνωνος υἱὸν]
Μυηθέντα [ἀφ' ἑστίας **ἡ τὴ**]-
θ̣η Φλαουί[α Σοφία? Δήμητρι]
καὶ Κόρ̣η

Commentary: 1) Aleshire identifies the hearth-initiate as T. Fl. Sophokles (IV), son T. Fl. Konon (IV); & possibly the archon in *I. Délos* 2535.

New Analysis: 1) the Flavia in l. 5 is restored as Sophia & as the dedicant (Φλαουί[ου - - -] in Corpus); the same restoration is offered in Clinton. 2) perhaps (as also in Clinton) as the honorand's aunt (τήθη) (-ọν in Corpus; *omikron* to be dotted, since only the top curve of the rounded letter is preserved).[1]

[1]Cf. the role of the grandfather in the hearth-initiate dedication *IG* II² 3492 (l. 4 υἱδὴν, as necessarily restored).

19. *Dedications to Magistrates*

(182) *IG* II² 3504

Honorific Column: dedicated to Xenokles of Rhamnous, *strategos* IV & founder of the city's sitonic fund; probably ca. 30–25 B.C.

Commentary: 1) see both Sarikakis (1976) 87–88 & Geagan (1967) 19 & esp. 22 n. 39, for the probable connection between Xenokles' multiple tenures as *strategos* and his establishment (as *eisegetês*) of the city's grain-fund, honored for his *arête* and *pronoia*; in Graindor (1927a) 117–119 the foundation is set in the context of the city's resource difficulties immediately after the Battle of Actium. 2) the dedication is included in a brief study of the (5) honorific columns dedicated in front of the Stoa of Attalos to various Roman officials from the late Republican period down to the beginning of the 1st c. A.D.: Rupprecht (1956–1957) 11 as no. 9; mistakenly regarded as the earliest of the dedications, due to conflation of Xenokles with his homonymous grandfather, *thesmothetes* of 99/98 B.C. (the two are distinguished as such in the Corpus).

New Analysis: though largely overlooked, the monument is important in two respects. 1) constructed as an elaborate and extremely well-carved Ionic column (its capital deserves special study for its classicizing order), it remains the most lavish monument to a local official preserved from Augustan Athens. 2) as noted above, the inscription identifies the *eisegetês* or founder[1] of the city's sitonic (grain) fund in the Augustan period (see Geagan [1969] 22 n. 39); the fund is otherwise only attested in *IG* II² 3505, whose date should be revised to around 20 B.C. or soon after (see entry no. 184 below). *IG* II² 3504 should therefore date previous: if the post-Actium context suggested by Graindor is correct, then to ca. 31/30 or the early 20s B.C. (cf. the honors given in *IG* II² 3493 by the city's merchants to Pammenes of Marathon as *agoranomos*, which should be roughly contemporary); and represent the end of an illustrious career for Xenokles that probably had its *floruit* largely in the decade of the 30s B.C.

[1]On the meaning of the term here, see Robert (1981) 350–351.

IG II² 3502

Prytany Decree: Kallikratides (V) of Trikorynthos as herald of the Boule and Demos; now. ca. 30–25 B.C.

Edition(s): *Agora* XV no. 282; given above under Prytany Decrees (as no. 25).

IG II[2] 3503

Prytany Decree: Kallikratides (V) of Trikorynthos as herald of the Boule and Demos and Antipatros (II) of Phlya as *strategos* I; now. ca. 30–25 B.C.

Edition(s): *Agora* XV no. 287; given above under Prytany Decrees (as no. 26).

(183) *SEG* 29 (1979) no. 170

Statue Dedication: in honor of Antipatros (II) of Phlya, as *strategos* (III?); ca. 25–15 B.C.

Edition(s): from Geagan (1979a) 59–62 (text p. 60; drawing p. 61); *pr. ed.* of Agora I 6925 + 926 + 930 + 4214.

> [- τ]ὴν πό[λιν]
> [Ἀντίπατρ]ο̣ν Ἀντ̣ι̣[πά]τρου Φλ̣[υέα]
> [στρατηγ]ήσαντ̣[α] ἐπὶ τοὺς ὁπλίτ[ας τὸ]
> [τρίτον τὸ]ν ἑαυ[τ]ῶ̣ν εὐεργέ[την]

Commentary: 1) according to Geagan the letter-space in l. 4 requires the restoration of the iterative hoplite generalship as τρίτος, the honorand's third, which would tend to support the restoration of the *strategos* as Antipatros (II) of Phlya, the only Augustan official attested as serving multiple generalships (with a total of seven by ca. 15 B.C.). 2) also, the lost dedicants (plurality indicated by ἑαυ[τ]ῶ̣ν) are tentatively identified as a group of the city's merchants, by whom Antipatros was indeed honored in his seventh term as *strategos* (in *SEG* 17 [1960] no. 71, included below; & also with cf. *IG* II[2] 3493, the *agoronomos* Pammenes of Marathon honored by the city's *emporoi*). 3) the third hoplite generalship of Antipatros is also recorded in the prytany decree *IG* II[2] 2467 (now *SEG* 32 [1982] no. 137; treated above as entry no. 33), which has been associated with the archonship of Apolexis (II) of Oion, 20 B.C.

New Analysis: 1) while Geagan's restoration of the hoplite generalship as Antipatros' third may well be correct, it should also be observed that although the drawing of Geagan's restored text shows lines of equal length (so that inscription is both right and left justified), this is achieved through the distinct compaction of the restored letters in l. 3; so that its

length of 29 letters is made to conform to the shorter preceding and succeeding lines (of 25 and 24 characters). To produce a more equal character-length between ll. 3 & 4, the word [τὸ] can be restored at the beginning of the next line. 2) if correct, this assessment renders less secure the estimated letter-space for the term of office: a slightly longer number could be restored, such as [πέμπτον] or (for that matter) [ἕβδο-μον]; Antipatros was awarded similar honorific statues (two) in his seventh generalship (see entry below nos. 185 & 186). 3) the accepted date of 20 B.C. for Antipatros' third hoplite generalship (whether recorded here or not) may well be problematic: his first generalship is placed nearly ten years previous (ca. 30–27 B.C.), while his fifth only two years hence (ca. 18 B.C.), which would require consecutive tenures.

(184) *IG* II^2 3505

Dedication: for various treasury officials, including the *tamias* of the sitonic fund; from the archonship of Apolexis (II) or (III); 20–17 B.C.

Commentary: unfortunately this fragmentary inscription is lost and is known only from an unreliable transmission in Pittakes (1835) 324; it would appear to honor, with the participation of an Apolexis of Oion, the several treasurers of the prytany-board: including the *tamias* of the *phyle* (*Erechtheis*?), from the deme of Kephisia, and the treasurer of the Boule, [- - - - -] Φιλοστράτου Παλληνέα.

New Analysis: 1) the Apolexis in the inscription, whose office is not preserved, is most probably identified with Apolexis (II); and as archon, if the tribal treasurer from Kephisia is the *tamias* Sokrates of Kephisia in *IG* II^2 1048 (now *Agora* XV no. 281; treated above as no. 30). 2) given the great rarity of the name, the Demeas of the inscription (also preserved without office), if not a patronymic, is the Demeas of Azenia who served as eponymous archon in ca. 18/17 B.C. (see *Agora* XV no. 293; treated above as no. 35); since the younger Apolexis (III), son of Philokrates, appears with Demeas in the same prytany decree, it is also possible that *IG* II^2 3505 belongs to the archonship of Demeas, although it would be a unique occurrence for Apolexis (III) to be recorded without his patronymic, as necessitated by his close date to his probable cousin Apolexis (II). 3) for a date of ca. 17 B.C. for Apolexis (III), see above *IG* II^2 2997 (= no. 94) & also *IG* II^2 2461.

(185) *IG* II² 3539

Statue Dedication: in honor of Antipatros (II) of Phlya, as *strategos* VII; ca. 15–10 B.C.

Edition(s): most recent transcription in *SEG* 50 (2000) no. 198; from Lambert (2000) 501–502 no. E11; previously revised in *SEG* 17 (1960) no. 70 (from *Hesp.* 17 [1948] 41, ed. B.D. Meritt). Cf. also G.A. Stamires, in *Hesp.* 26 (1957) 249–250; & Meritt, in Dinsmoor Sr. (1961) 189 (no. 2).

> [Ἀντίπατρον Ἀντιπ]άτρου Φλυέα *vac.*
> [τὸν ἐπὶ τοὺς ὁπλείτας] στρατηγὸν τὸ ἕβδο[μον]
> [*praenomen nomen* ? Π]ρόκλος ἀρετ[ῆς ἕνεκα]

Commentary: 1) honorand, originally restored as the Flavian archon Aiolion (III) of Phlya (Dittenberger, whence Corpus; with Graindor [1931] 14; & retained by Sarikakis [1976] 37), correctly identified by Meritt as the prominent Augustan *strategos* Antipatros (with further argument in favor by Stamires); his seventh hoplite generalship is also now attested in *SEG* 17 (1960) no. 71 (see following entry). Both of these inscriptions are cited in Geagan (1979a) 62 as evidence for Antipatros' multiple generalships. 2) the slightly revised text in Lambert concerns the restoration of l. 3, and proposed identification of the dedicant as a Roman with the *cognomen* Proculus, "perhaps … engaged in commerce in Greece."[1]

[1]Also with reference given to the Gn. Acerronius Proculus honored in *IG* II² 4181 (perhaps the consul of A.D. 37, possibly either the famous Tiberian jurist or his son).

(186) *SEG* 17 (1960) no. 71

Statue Dedication: in honor of Antipatros (II) of Phlya, as *strategos* VII, by the city's merchants; ca. 15–10 B.C.

Edition(s): from *pr. ed.* in *Hesp.* 17 (1948) 41 no. 29, ed. B.D. Meritt (Agora I 5925); with slight correction in *BE* (1949) under no. 45 (J. & L. Robert).

> οἱ ἔμποροι Ἀντίπατρον Ἀντι[πάτρου]
> Φλυέα στρατηγήσαντα τὸ ἕβδ[ομον]
> ἐπὶ τοὺς ὁπ⟨λ⟩είτας καὶ προνοηθέν[τα τῆς]
> τῶν ἐμπόρων ἀσφαλείας τε καὶ σω[τηρίας]

Commentary: 1) the inscription was found in the Agora and published by Meritt; the Roberts supplemented the end of the third line with the necessary possessive article τῆς. 2) cited in Geagan (1979a) 62 as

evidence for Antipatros' seventh term as *strategos* (with *IG* II² 3539, as restored above); with reference also to *IG* II² 3493 for the *emporoi*, a similar dedication in honor of the *agoranomos* Pammenes of Marathon (probably early 20s B.C.).

(187) *IG* II² 3500

Honorific Dedication: Eleusis, in honor of the *strategos* Kallikratides (V) of Trikorynthos; probably ca. 10 B.C.

Edition(s): Clinton (2005) 294–295 no. 295.

Commentary: 1) the honorand, who served as herald of the Boule and Demos at the beginning of the Augustan period, is recently studied in Aleshire (1991) 135 no. 9, with significant down-dating of family's prosopography. 2) the context for the dedication, which praises the *pronoia* and *eusebia* of Kallikratides in regard to the Eleusinian *panegyris*, is summarized in Geagan (1967) 24: the *strategos* is "praised for performing agoranomic functions at the Eleusinian festival." (Cf. similar honors to an unknown *strategos* in *IG* II² 3501.) 3) Aleshire's new chronology of the family is not incorporated in Clinton, where the inscription is dated to "ca. 35–30?"

New Analysis: 1) if the festival was a Great Eleusinia, possible dates would include 10/9, 6/5, & 2/1 B.C. 2) the cousin of Kallikratides, Syndromos (III) of Steiria, performed similar benefactions as *agonothetes* of the Eleusinia (see following entry); perhaps they worked together on the same festival.

(188) *SEG* 48 (1998) no. 208

Statue Dedication: in honor of Syndromos (III) of Steiria, as *agonothetes* of the Eleusinia; probably ca. 10 B.C.

Edition(s): *pr. ed.* in *Hesp.* 11 (1942) 247–249 no. 50, ed. W.K. Pritchett.

ἡ βουλὴ καὶ ὁ δῆμος
[Σύ]νδρομον Καλλικρατίδου
[Στ]ειριέα ἀγωνοθετήσαντα Ἐλευσ[ινί]-
[ω]ṿ ἐκ τῶν ἰδίων ἀρετῆς ἕνεκεν καὶ [εὐ]-
νοίας

Commentary: 1) Pritchett logically suggests that the statue, which was of bronze, was dedicated in the City Eleusinion. 2) the dedication is cited

in Aleshire (1991) 136 no. 18, Σύνδρομος (III); with a gymnasiarchy for the same individual recorded in *IG* II^2 2999 (ll. 7–10 & 17–20).

New Analysis: 1) if the festival was a Great Eleusinia, possible dates would include 10/9, 6/5, & 2/1 B.C. 2) as also suggested above (under no. 187), Syndromos and his cousin Kallikratides may have acted in concert.

IG II^2 3547

Statue Dedication: in honor of Menandros of Gargettos, archon and priest of Roman *Senatus*, the Demos, and the Graces; ca. A.D. 23.

Commentary: included above (as entry no. 171) under HONORS TO SACRED OFFICIALS; with new date & prosopography.

(189) *IG* II^2 3540

Statue Dedication: in honor of Philotas (II) of Sounion, as herald of the Areopagos, by the board of archons; ca. 38–42 A.D.

Edition(s): see Aleshire (1991) 234 no. 22, with restoration (l. 6) of the honorand's natural patronymic.

[οἱ ἐ]ννέα ἄρχοντ[ες]
[τὸν κ]ήρυκα τῆς ἐξ Ἀ[ρείου]
πάγου βουλῆ[ς]
[Φιλ]ώταν Σοφοκλ[έους]
Σουνιέα, γόνω[ι δὲ]
[Θεο]κλέους Θριασ[ίου]

Commentary: in Aleshire the honorand is identified as the adopted son of the Augustan priest and Kerykid Sophokles (II) of Sounion;[1] his brother would therefore be the late Tiberian and early Claudian *strategos* and priest, Dionysodoros IV (see in *IG* II^2 3274; as treated above).

[1]Thus confirming the Corpus distinction between this Philotas and his (natural) paternal grandfather, the polemarch Philotas I of the early 1st c. B.C. (in *IG* II^2 1714); *contra*, the conflation in Badian (1976) 513 (in support of Graindor [1917] 2 no. 3).

New Analysis: 1) Philotas' heraldship should date to the 30s or early 40s A.D., since his archonship (as well as that of his brother) has to belong to the late Tiberian period, shortly after A.D. 30/31 (the end of the archon-record in *IG* II^2 1713). 2) his archonship is probably recorded in *IG* II^2 2301 l. 1 (ἐπὶ Φι[λώτα ἄρχοντος]; as restored above under that entry, no. 73); likely preceding that of Herodes (III) of Marathon.

IG II² 3541 (+2300)

Dedication: from the archonship of Sekoundas *neoteros* (G. Carrinas Secundus *Minor*); ca. A.D. 61/62.

Commentary: now recognized as a dedication by the *pyloroi* of the Akropolis; as treated in entry no. 78 above.

(190) *IG* II² 3535

Statue Dedication: in honor of Tib. Cl. Novios of Oion, as *strategos* IV and *agonothetes* of the Great Panathenaia *Sebasta* and *Kaisarea Sebasta*; probably A.D. 47/48 or 51/52.

Edition(s): see *SEG* 21 (1965) no. 742, with slight revisions (ll. 1–2 & 16); from Bodnar (1960) 171–172. Reproduced in Smallwood no. 414.

Commentary: 1) the end of l. 1 and the beginning of l. 2 are now rearranged, thus βουλὴ κα[ὶ|ἡ] βουλὴ; while in l. 16 the artist's demotic is restored, as [Θριά]σ[ιο]ς. 2) in Spawforth (1997) 190 the dedication is adduced as "the earliest evidence for the admission of emperor worship to the chief festival of the city's patron deity"; & cf. Clinton (1997) 171–172 with n. 74, for comparison with *SEG* 47 (1997) no. 226 (treated below as entry no. 195). 3) as evidence for Novios' career, see also Geagan (1979b) 284; & Follet (1976) 161 no. 6, table. 4) there is general agreement that the dedication belongs to the Great Panathenaia of either A.D. 47/48 or 51/52.

New Analysis: often overlooked in relation to this inscription and Novios' career is *I. Délos* 1628, which records the (likely) earlier service of Novios as *agonothetes* of the Great Panathenaia alone, probably as *strategos* III,[1] which would best date to A.D. 47/48 (unless Novios held the hoplite generalship nearly three years in a row, starting in A.D. 40/41); this would make the date of A.D. 51/52 for *IG* II² 3535 more likely. If the later date is correct, then it is probable that Novios did not institute the first Great *Kaisarea Sebasta* in Athens (*contra*, Spawforth), for it is difficult to imagine that this occurred only near the end of Claudius' reign; perhaps the first was the slightly older and more prominent *agonothetes* Dionysodoros (IV) of Sounion (see *IG* II² 3580, below) and/or the unknown *agonothetes* of the *Kaisarea* honored in *IG* II² 4722 (see entry no. 194 below), as co-sponsored with an *agonothetes* of the Great Panathenaia, such as Novios. The novelty of the *agonotheseia* recorded in *IG* II² 3535 would then be the fact of Novios' service as president

for both festivals. Clearly, such a euergetistic progression from a single *agonotheseia* to a double would be logical.

[1]*I. Délos* 1628 l. 2–4, as restored here: τὸν ἐπ[ὶ τ]οὺς ὁπλείτας | [στρατηγὸν τὸ τρίτον] καὶ ἱερέα τοῦ Ἀπόλλωνος διά | [βίου καὶ ἀγωνοθέτην τ]ῶν μεγάλων Παναθηναίων; the *lacuna* in l. 3 is apparently 17–18 letter-spaces, requiring a short word-numeric of five or six letters—thus τρίτος. In Geagan (1979b) 284 the term is restored as Novios' fourth ([τὸ τέταρτον]), even though it would (*pace*) violate the estimated line-length; that restoration favored due, in his view, to the same offices recorded in *IG* II^2 3535, which is not the case.

(191) *IG* II^2 3542 (= 3561) + 3548

Statue Dedication: offered by M. Porcius Cato, probably in honor of a hoplite general in his seventh term (possibly Tib. Cl. Novios of Oion); early Neronian, ca. A.D. 55–60.

Edition(s): see *SEG* 22 (1967) no. 155, with join. See also *SEG* 21 (1965) no. 743; from Bodnar (1962) 394.

> [- -]
> [σ]τρατηγὸν τὸ ἕβδομον Μᾶρκος Πόρκιος Μά[ρκου υἱὸς Κάτων]
> [M. Porc]ius M. f.
> ἐπιμελητεύοντος τῆς πό-
> λεως Ἑμαίου) Κολωνῆθεν

Commentary: 1) redundancy of *IG* II^2 3542 & 3561 observed by Meritt (in Notopoulos [1949] 48); also in Peppa-Delmouzou (1965) 151–152 no. 21 (= *IG* II^2 3542; with EM number provided as 13253) & 152 no. 22 (= *IG* II^2 3561). 2) in Bodnar the dedicant is recognized as the M. Porcius Cato who was given membership in the *genos* of the Eumolpidai (*IG* II^2 4190); nephew of Gellius Rutilius Lupus, proconsul of Achaia in the mid-1st c. A.D. (and sister Porcia honored *IG* II^2 4241). 3) Tib. Cl. Novius of Oion is conventionally identified as the lost honorand, since he is the only individual in this period who is attested as achieving so many generalships: cited in Geagan (1979b) 284–285 as evidence for Novios' career. 4) more cautiously, this inscription is omitted in the tabulated references for Novios' career in Follet (1976) 161.

(192) *IG* II^2 3580

Honorific Dedication: career-honors for Tib. Cl. Dioteimos of Besa; Neronian, probably between A.D. 60–68.

Edition(s): now *SEG* 23 (1968) no. 112; from A.E. Raubitschek, "The Athenian Archon Dioteimos," in *Hesp.* 12 (1943) 66–71 no. 18 (= *IG* II[2] 3580+Agora I 364 & 4428); & *idem*, in *Hesp.* 35 (1966) 245 no. 5 (with subsequent restoration of ll. 19–20).

As further restored here, in *rasura* (l. 14):

[........ c. 16 .... ἱε]ρέα̣ .....
[........ c. 17 ....Τι]βέριον Κλαύ-
[διον Τιβερίου] Κ̣λ̣[αυδίο]υ̣ Θεοφίλο[υ]
[υἱὸν Δι]ό̣τειμο[ν Βησα]ιέα ἄρξαν-
[τα τὴν] ἐ̣πώνυμ̣[ον ἀρχ]ὴν καὶ
[κηρυκε]ύσαντ[α καὶ στ]ρατηγή-
[σαντα] ἐπὶ τοὺ[ς ὁπλε]ίτας τρὶς
[καὶ ἀγ]ω̣νοθετ̣[ήσαντ]α̣ δὶς κα[ὶ]
[γυμνα]σιαρχήσ̣[αντα τρ]ὶς καὶ ἐ-
[πιμελ]ητὴν γε̣[ν]ό̣μ̣[εν]ον τῆς
[τε πό]λεως καὶ τῆς [τοῦ Μ]ητρῴ̣[ι]-
[ου κοσμ]ή̣σεως χρη[ματί]σ̣αν̣-
[τα - -] ὑ̣πὸ τοῦ δήμο[υ ⟦**Ἰουλ**?]⟧-
⟦[**ίαν Ἀγριπ]π̣[ῖναν Σεβαστὴν**?]⟧
[ἀρετ]ῆς τε καὶ τῆς ε̣[ἰς τὴν πα]-
[τρίδα] εὐνοίας καὶ φιλ̣[οτιμίας]
ἕ̣νε̣[κ]α̣, ἐπιμελ̣ηθέν[των τῆς]
κατ[ασκ]ε̣υῆς [ἐ]κ τῶν ἰ[δίων]
Τρο[φίμου τ]οῦ Ἀθη[. . c. 4 . . καὶ]
Δάφ[νου τοῦ Μαρα]θωνί[ων] *vac.*
vacat

Lines 13–14: *vel* ? ⟦[Ἀγρι|ππῖναν μη]τ̣[έρα Νέρωνος]⟧. The eighth letter in l. 14 is tentatively read as a *tau* in Raubitschek (p. 71); though it can also be read as the letter *pi*, since upper horizontal *hasta* is not quite symmetrically placed over the faint vertical *hasta*.

Commentary: 1) in Raubitschek *IG* II[2] 3580 constitutes the top-central portion of the inscription (ll. 4–11); with joined fragments Agora I 364 "A"-"C" as top-right (ll. 1–13), & "D"[1] as bottom-central (ll. 10–20); & Agora I 4428 as bottom-left corner (ll. 17–20). 2) Raubitschek reconstructs the honorand's career and family: i) Dioteimos as *strategos* I in A.D. 41/42 (in *IG* II[2] 3268; as restored by Raubitschek) and this dedication belonging to the reign of Nero (hence erasure in ll. 13–14), having served as epimelete of the city and supervisor of the Metröon's refurbishment, which had some imperial honorific association; ii) family, with father Theophilos (II) as the hoplite general in *IG* II[2] 4478 & son Tib. Cl. Theophilos (III) honored in *IG* II[2] 3930 (& likely ephebe in *IG* II[2] 1980). 3) the family was later restudied by Raubitschek (in *Hesp.*

35 [1966] 245 under no. 5, "A Family from Besa"): with grandfather Theopeithes attested in *IG* II² 3872, dedicated by his son Theophilos (II) (with revised text & date = *SEG* 23 [1968] no. 118); & the possibility raised of a second son, subsequently confirmed as Tib. Cl. Sostratos (in *SEG* 24 [1969] no. 219); both sons also appear together in *IG* II² 3938 (as re-edited in Clinton [1971] 118–119 no. 14).[2] 4) finally, Raubitschek has honors to the emperor Nero in the long *rasura* (ll. 13–14); for the instance here of χρη[ματί]σ̣αν̣ | [τα (ll. 12–13), see Jones (2002) 108, with the subsequent erasure as indicating a title "which the Athenians first voted to the honorand, and then cancelled." 5) in Kapetanopoulos (1967) the present honorand should be distinguished from the *strategos* Dioteimos (of *IG* II² 3268), as an homonymous grandson (see further below); followed in Byrne (2003) 148, Claudius no. 122 (with Claudius no. 117 as the "elder," Julio-Claudian Dioteimos).

[1]Left-hand fragment of I 364 "D" = *pr. ed.* in *Hesp.* 3 (1934) 72–73 no. 70, ed. B.D. Meritt (Agora Inv. No. 3641 I 383).

[2]See Byrne (2003) 147, Claudius nos. 118 & 119 (Theophilos & Sostratos, respectively).

New Analysis: 1) Raubitschek's identification of Dioteimos is best retained, though the unusual assertion of Roman citizenship for his father would have to indicate a family grant of citizenship: ii) the honorand is surely not to be identified with the Claudian *paidotribes* Dioteimos (in *IG* II² 1969 l. 5 & 1970 l. 5, without patronymic or demotic), a minor civic liturgy well beneath the status of Dioteimos of Besa (cf. Raubitschek pp. 68–70 for that office's lack of importance); iii) the monument's dedicants, a certain Trophimos and a Daphnos) of Marathon, are too obscure for any decisive identification.[3] 2) the dedication's long *rasura* (taken by Kapetanopoulos as evidence for a non-Neronian date) is explained if the subject is restored as Agrippina the Younger, titled as either *Sebastê* or as the mother of Nero. For the period in question, either Claudian or Neronian, Agrippina is the most likely imperial woman to have been honored with the dedication of the restorated Metröon; indeed, under Claudius she was associated with the Metröon at Olympia. 3) the restoration of the Metröon and its dedication to Agrippina would therefore have taken place between A.D. 50–60. 4) as for Dioteimos, his archonship should date to the final years of Tiberius' reign (possibly in the ephebic dedication *IG* II² 1991; see above under no. 54), making him a co-eval of such Claudian *strategoi* as Dionysodoros (IV) of Sounion and Novios of Oion; his two *agonotheseiai*, moreover, are

likely evidence for the Great Panathenaia and *Sebasta Kaisarea* in the Claudian period.

[3]The identification of Daphnos with the 2nd-c. *prytanis* in (now) *Agora* XV no. 322 l. 35 can no longer hold since the latter's patronymic turns out to be Dionysios, and the family received Roman citizenship in the reign of Claudius; while a better argument could be made for identifying the dedicant Trophimos with the Tiberian or Claudian *pyloros* Trophimos in *IG* II^2 2301 l. 8.

[4]That Agrippina would be referred to directly in the inscription is not exceptional, especially given the fact that in Greece her official *damnatio memoriae* was acted upon rather indifferently (cf. Epidauros, where only one of her two statues was effaced: in *AE* [1980] 233 no. 855; as opposed to *IG* IV.1^2 602).

(193) *IG* II^2 3531

Honorific Dedication: at Eleusis, career-honors for Tib. Cl. Asklepiodoros (of Gargettos), by his daughter Claudia (Tatarion) (III); probably late Neronian in date, ca. A.D. 60–65.

Edition(s): now *SEG* 34 (1984) no. 190; from Clinton (1974) 126; with B.D. Meritt, in *Hesp.* Suppl. 8 (1949) 225–226. Slightly revised in Clinton (2005) 324–325 no. 358.

As revised & further restored here (see following analysis):

[- - - - - - - - - - - - - - - - - -]
[καὶ κ]ηρυκεύσαντα καὶ
[γυμ]νασιαρχήσαντα δὶς
[καὶ ἀγ]ωνοθετήσαντα τῶν
[μεγάλ]ων Καισαρήων Σεβασ-
[τῶν καὶ] στρατηγήσαντα
[ἐπὶ τοὺ]ς ὁπλείτας δὶς
[*vacat*?] φιλόπατριν *vacat*
[Κλ. Ἀσ]κληπιόδω[**ρον Γαργή**]-
[**ττιον** Κ]λ̣αυδία [**Τατάριον**]
[τὸν] ἑαυτῆς πα[τέρα]

Commentary: 1) confirming Meritt's original suspicion, Clinton has demonstrated that *IG* II^2 3531 represents two unrelated inscriptions: ll. 1–2, honors to a certain G. Memmius Sabinus Peisandros; ll. 3–10 the present inscription, where Meritt also recorded three additional lines at the end (here ll. 8–10): l. 11, with honorand's name as Ἀσ]κληπιοδό[τη or Ἀσ]κληπιοδώ[ρα; l. 12, .ΑΥΔΙΑ, which Clinton restores as Κ]λ̣αυδία. 2) in Byrne (2003) 171, Claudius no. 213v the honorand is incorrectly identified as Tib. Cl. Novios, with the honorand here as dedicant; perhaps inspired by Novios' recent identification in a similar career-inscription in *SEG* 47 (1997) no. 226 (see entry below).

New Analysis: 1) the honorand's name is better restored (as given above) as the Claudian archon Asklepiodoros (now attested in *SEG* 38 [1988] no. 176), who should be the son of the Tiberian archon and priest Menandros *Asklepiodorou* of Gargettos (*IG* II² 3547; see entry above); the same restoration is given in Clinton (2005). A matching dedication to Asklepiodoros would appear to be preserved in *IG* II² 4722 (see following entry), likely made by his sister Claudia Tatarion (II). 2) Claudia Tatarion (II) would soon after serve as the priestess of Demeter & Kore (attested in *IG* II² 4868; as redated below under entry no. 291). Hence the Eleusinian connection in this dedication and *IG* II² 4722. 3) Tib. Cl. Asklepiodoros would have held the archonship late in the reign of Claudius, while his sponsorship of the *Kaisarea* probably occurred early under Nero (perhaps that of A.D. 55/56 or 59/60). 4) together with *IG* II² 4722, this personal monument provides new evidence for the Great *Kaisarea Sebasta* (and Panathenaia) in the late Julio-Claudian period (formerly restricted to *IG* II² 3531; & cf. *IG* II² 3546 ll. 11–19); and attests to a contemporary trend in competitive office-holding, along the lines of a *cursus honorum*, with sponsorship of the imperial festival (along with the Great Panathenaia) as a key component, which also brought Roman citizenship.

(194) *IG* II² 4722

Honorific Dedication: at Eleusis, career-honors for Tib. Cl. Asklepiodoros (of Gargettos), by his (sister) Claudia Tatarion (II); probably late Neronian in date, ca. A.D. 60–65.

Edition(s): as newly restored here (cf. previous entry, *IG* II² 3531):

a [**καὶ? κ**]ηρυ[**κεύσαντα καὶ**]
[**γυμ**]να[**σιαρχήσαντα δὶς**]
[**καὶ ἀγ**]ων[**οθετήσαντα τῶν**]
[**μεγάλ**]ῳ[**ν Καισαρήων Σεβ**]-
[αστῶν καὶ] στρατηγήσαντα
[ἐπὶ τοὺς ὁπλείτας δὶς]
b [*vacat*? φιλόπα]τ̣ρ̣ι̣[ν *vacat*
[Τιβ. Κλαυδίο]ν Ἀσκ[ληπι]-
[**όδωρον Γαργήτ**]τιον Κλ̣[**αυδία**]
[**Τατάριον τ**]ὸν ἑαυ[**τῆς**]
[**ἀδέλφον** ταῖν θ]εαῖν
[ἐπὶ ἱερείας] Κλεο[ῦς]
[τῆς Εὐκλέο]υς Φλ[υέως],
[γόνῳ δὲ Νικ]ο[δήμου]
[Ἑρμείου]

Line 4: *vel* [Παναθηναίων]?
Lines 8–9: Ἀσκ[ληπι|άδου] in Skias.
Line 11: *vel* [πατέρα].

Commentary: presented in the Corpus (after the *princeps editio* by Skias) as a single dedication, this acephalous monument represents two non-contiguous inscribed blocks ("*a*" in ll. 1–4, "*b*" in new ll. 7–15), with differing letter-sizes (larger on "*b*").

New Analysis: 1) retained as a single dedication, the two blocks are "joined" above by completing the honorand's *cursus* (in new ll. 5–6), with restored reference to hoplite generalships held (as in *IG* II² 3531 ll. 5–6); though poorly preserved, the text of block "*a*" is easily restored after other 'cursus-style' dedications of the period (see preceding and following entries), to record the honorand's services as herald of the Areopagos, iterative gymnasiarch, and *agonothetes* of the Great *Kaisarea Sebasta* (or Panathenaia). 2) the honorand is evidently Tib. Cl. Asklepiodoros of Gargettos (see preceding entry), with the tribute made by Claudia Tatarion, either the daughter (as in the preceding entry) or more probably as a matching dedication by the honorand's sister, Claudia Tatarion (II), soon afterward priestess of Demeter and Kore (attested in *IG* II² 4868, as redated in entry no. 291). 3) as noted in the preceding entry, Tib. Cl. Asklepiodoros would have held the archonship late in the reign of Claudius, while his sponsorship of the *Kaisarea* probably occurred early under Nero (perhaps that of A.D. 55/56 or 59/60). 4) as with *IG* II² 3531, this personal monument provides new evidence for the Great *Kaisarea Sebasta* (and Panathenaia) in the late Julio-Claudian period (formerly restricted to *IG* II² 3531; & cf. *IG* II² 3546 ll. 11–19); and attests to a contemporary trend in competitive office-holding, along the lines of a *cursus honorum*, with sponsorship of the imperial festival (along with the Great Panathenaia) as a key component, which also brought Roman citizenship.

(195) ***SEG* 47 (1997) no. 226**

Statue Dedication: Eleusis, career-honors for an *agonothetes* of the *Kaisarea Sebasta* and Great Panathenaia and (?) imperial highpriest; Claudian or Neronian in date.

Edition(s): from *pr. ed.* in Clinton (1997) 180 n. 74 (Eleusis I 143). In Clinton (2005) 323 no. 356.

With slight revision here, as given in bold (see following analysis):

> [- - - καὶ ἀρχιερέα **τῶν** Σε]-
> βαστ[**ῶν γυμνασιαρχήσαντα**?]
> καὶ ἀγω[**νοθετήσαντα** τῶν με]-
> γάλων [**Παναθηναίων** Σεβα]-
> στῶν [καὶ **Καισαρήων**]
> Σεβα[στῶν καὶ στρατη]-
> γήσα[ντα ἐπὶ τὰ ὅπλα?]

Commentary: 1) in Clinton (1997) 170–171 & (2005) the dedication is associated with Tib. Cl. Novios merely because his own *agonotheseia* of both the Great Panathenaia and the *Kaisarea Sebasta* is attested (in *IG* II^2 3535); and thus makes him the highpriest of the imperial cult (as restored). 2) this assertion furthers the argument in Spawforth (1997) 189–190 that Novios should be identified as the "first highpriest of the *Sebastoi*" (as restored in *IG* II^2 3562; but see new analysis under entry no. 179).

New Analysis: 1) some revision is probably required: i) particularly with the order of festivals, in which the Great Panathenaia should come first (as in *IG* II^2 3535), though Clinton's restoration offers a more consistent line-length; and ii) reference to the honorand's *agonotheseia* should probably be in the more common form of an aorist participle (as with the hoplite generalship). With a public benefactor of such standing, multiple hoplite generalships can reasonably be inferred (l. 7; e.g., ἐπὶ τοὺς ὁπλείτας δίς). 2) if the honorand in fact served as imperial highpriest, then he would have to be identified as Tib. Cl. Hipparchos of Marathon, who would have inherited that office upon the death of his father Herodes, probably by the outset of Claudius' reign (see Prosopographical Catalogue, *s.v.v.*); there is no reason to believe that Novios ever held that hereditary priesthood (only the provincial highpriesthood is attested, in *IG* II^2 1990); in *IG* II^2 3535 he appears merely as priest of a new cult to Antonia (Maior). There is also no reason to believe that Novios was ever honored at Eleusis, where he had no ancestral or (apparently) friendship connections. 3) this dedication, together with the similar 'cursus-style' inscriptions in *IG* II^2 3531 & 4722 (in the preceding two entries), provides new evidence for the Great Panathenaia and *Kaisarea Sebasta* in the late Julio-Claudian period; and (as noted previously) attests to a contemporary trend in competitive office-holding, along the lines of a *cursus honorum*, with sponsorship of the imperial festival (along with the Great Panathenaia) as a key component, which also brought Roman citizenship.

(196) *IG* II² 3546 (ll. 11–19)

Statue Dedication: Eleusis, career-honors for the Hierophant Tib. Cl. Oinophilos (V) of Trikorynthos; ca. A.D. 60–70.

Edition(s): text included in Clinton (2005) 356–357 no. 433 (II).

Commentary: 1) most recently treated in Byrne (2003) 133–135, Claudius no. 51, with Oinophilos' *floruit* as belonging to the reign of Nero, when he received Roman citizenship: with reference to Oinophilos' service as herald of the Boule likely also attested in *Agora* XV no. 308 (l. 3), and as Neronian epimelete of the city in *IG* II² 3185 (l. 8); also treated, posthumous honors in *IG* II² 3548a (see above, previous section). 2) within the context of the Kallikratides/Oinophilos family of Trikorynthos, see Aleshire (1991) 136 no. 15, *s.v.*, as son of the Claudian archon Kallikratides (VI) and with final civic service, as epimelete of the city, dated "to the Neronian or (more probably) Flavian period" (*contra*, E.A. Raubitschek, in *RE* 17.2 [1937] 2253–2257, s.v. Oinophilos no. 1); also with reference to *IG* II² 3548a. 3) in Graindor (1922a) 93 the dedication is dated closer to A.D. 69/70 than to 100; & in *idem* (1931) 10 the hierophant's Roman citizenship under Nero is observed, since he was enrolled in the emperor's tribe Quirina. 4) for Oinophilos as Hierophant, particularly the first use of the hieronomy, see Clinton (1974) 29–30 no. 18. 5) see also Woloch (1973) 193 no. 70, for analysis of the honorand's "unusual Roman career," with service in the army and embassies to Rome, and Oinophilos as "probably the first Athenian to become a Roman knight."

New Analysis: 1) the *floruit* proposed in Byrne is no doubt correct, and should even be projected back to the late Claudian period: Oinophilos' final civic service as the city *epimeletes* dates to before A.D. 61 (see discussion above under *IG* II² 3185, entry no. 109); less certain is the identification with the Oinophilos in the prytany decree *Agora* XV no. 308 (given above as no. 48), if restored as herald of the Boule, unless the *prytanis* Themistokles of Besa is the (younger) brother of the Claudian official (Tib. Cl.) Dioteimos (and there is also the herald Oinophilos) in *SEG* 28 [1978] no. 164). *Pace* Aleshire (& Raubitschek), Oinophilos' father is better identified as the archon Kallikratides of A.D. 24/26, rather than the (now) contemporary Kallikratides VI. 2) with such a revised date, it is worth suggesting (as in the Prosopographical Catalogue, *s.v.*) that the hierophant be identified as the archon of A.D. 48/49 recorded by Phlegon (*FGrHist* 257 F36 XX2) as Δεινόφιλος (a name oth-

erwise unknown to Attic prosopography), with textual emandation as ⟨Ο⟩ινόφιλος.[1] 3) as a matter of great significance, *IG* II² 3546 records the earliest explicit instances of the use of campaign promises: Oinophilos achieved the eponymous archonship with the promise of a personal distribution of grain and money to every Athenian citizen (a *medimnos* & 15 drachmai each), while previously as herald of the Boule and Demos he gave two denarii to each member of the city-council (see Graindor [1931] 67 & 73).

[1]Comparable mistakes over the names of the synchronous Roman consuls abound in the manuscripts and editions of this work of Phlegon; thus for the year A.D. 49 alone both consuls are misnamed: Quintus Veranius as "Veratius," & Gnaius Pompeius Gallus as "Gaius."

20. *Dedications to Distinguished Men (Greeks)*

(197) *SEG* 19 (1963) no. 208

Statue Dedication: in honor of the rhetor Theodoros of Gadara; later Augustan in date (perhaps ca. 6 B.C.–A.D. 2).

Edition(s): from *pr. ed.* in Vanderpool (1959b) 368 (Agora I 6051); with drawing (p. 367).

[ἡ β]ουλὴ [ἡ ἐ]ξ Ἀρήου πάγου
Θεόδ[ωρ]ον Εἰσιδώρου
[ῥή]τορα

Commentary: 1) fragmentary base (Eleusinian limestone), for a life-sized bronze statue, found in the southwest corner of the Agora; dated by Vanderpool preferably to the Augustan period, based on the use of the *eta* in spelling of Ἄρηος. 2) honorand identified as the celebrated rhetorician Theodoros of Gadara, who was teaching at Rhodes in this period, with Tiberius as a student (see Suet., *Tib.* 57.1).

New Analysis: the use of Eleusinian limestone for statue-bases is very common in the Augustan period; evidently many, if not all, occurrences as re-used architrave blocks from the Erechtheion (cf. the statue-base in *IG* II² 3437/3438 above).

(198) *IG* II² 3785

Statue Dedication: in honor of G. Julius Nikanor (of Syrian Hierapolis); late Augustan.

Commentary: 1) in Follet (2004) 145–146 the honorand is again identified as the Syrian benefactor Nikanor, also honored in *IG* II^2 3786–3789 (see following entries) as the "New Homer and New Themistokles" (as awarded in the decree *IG* II^2 1069; and as *strategos* in *IG* II^2 1723); as given in the Corpus, after Graindor (1927a) 8, 51, & 168 (and re-argued in Jones [1978] 226–228). (Also known from Stephanus Byzantinus, *s.v.* Ἱεράπολις; & Dio Chrysostom 31.116). Otherwise identified as the son of Areios of Alexandria, the Stoic philosopher and teacher of Augustus; as first argued by Louis Robert (in *BE* 68 [1955] 79 & 94 [1981] 348–349; & cf. *SEG* 30 [1980] under no. 108); & most recently, in Byrne (2003) Iulius, 312–313 no. 53. Follet has demonstrated, *inter alia*, that the Alexandrian Areios' son Nikanor was a Tiberius, not Gaius. A date in the first quarter of the 1st century A.D. is suggested on a circumstantial basis. 2) in Follet the Syrian Nikanor is identified as the father of the archon Areios *Nikanoros* of Oion of the mid-1st c. A.D. (honored in *IG* II^2 2892; given above); *contra* Byrne (2003) Iulius, 313 no. 54.

New Analysis: 1) this dedication evidently represents the first civic honors awarded to Nikanor, since it lacks the honorific epithets attested in his service as *agonothetes* of the city's games in honor of the *Sebastoi* (see analysis under *IG* II^2 1069) and in his subsequent hoplite generalship (cf. the statue dedication in *IG* II^2 3887/3888); or his great benefaction to the city in regard to Salamis (see *IG* II^2 1119; as expanded and analyzed in Follet [2004] 140–141 & 152–169). 2) the plural and systematic placement of Nikanor's honorific statues, which were erected on the Akropolis (two), at Eleusis, and in the Peiraeius, is unique for the period; for comparative examples in Asia Minor, see Pekáry (1978).

(199) *IG* II^2 3786

Statue Dedication: in honor of G. Julius Nikanor (of Hierapolis); late Augustan.

Commentary: 1) one of a pair of statues dedicated on the Akropolis to Nikanor as the "New Homer and New Themistokles" (with *IG* II^2 3787), with two others dedicated at Eleusis and the Peiraieus (*IG* II^2 3789 & 3788, respectively); presumably as dictated in the honorific decree *IG* II^2 1069. As with all but the Peiraieus statue, the epithets were subsequently erased, perhaps after his death (also from *IG* II^2 1086 [l. 14], the Eleusinian 'copy' of the Salamis Decree). 2) the possible circumstances behind stripping Nikanor of his epithets have drawn

frequent attention: most recently, Follet (2004) 144–145 & 157, with Nikanor later perceived as "pseudo-bienfaiteur" due to the ultimate failure of his Salamis benefaction; attributed to a sense of civic "shame" over such excessive flattery, in Jones (1966) 228; cf. also Raubitschek (1954) 318.

(200) *IG* II^2 3787

Statue Dedication: in honor of G. Julius Nikanor (of Hierapolis); late Augustan.

Commentary: see above under *IG* II^2 3786 (entry no. 199).

(201) *IG* II^2 3788

Statue Dedication: Peiraieus, in honor of G. Julius Nikanor (of Hierapolis); late Augustan.

Commentary: see above under *IG* II^2 3786 (no. 199). One of three Nikanor inscriptions in which his honorific epithets were not erased; the other two being the decree *IG* II^2 1069 and archon-list *IG* II^2 1723.

New Analysis: since only the most prestigiously located of Nikanor's dedications, those on the Akropolis and at Eleusis (with *IG* II^2 1086), were affected, it may well be that the Syrian's public memory was most obnoxious to the city's traditional elite, especially those based at Eleusis.

(202) *IG* II^2 3789

Statue Dedication: Eleusis, in honor of G. Julius Nikanor (of Hierapolis); late Augustan.

Edition(s): text included in Clinton (2005) 328 no. 362

Commentary: see above under *IG* II^2 3786 (entry no. 199). In Clinton the unconventional date for Nikanor's career is tentatively adopted for the dedication ("ca. a. 60 p.?").[1]

[1]Although the scholarship cited adopts the conventional later Augustan date.

(203) *IG* II^2 3800

Statue Dedication: in honor of the Pergamene poet Q. Pompeius Capito; 1st c. A.D. (probably 2nd half).

Commentary: honored as an "Athenian" for the excellence of his poetry; now dated generally to the 1st c. A.D. in Jones (1993) 51 n. 28 ("ante a. 128/9" in Corpus), in his account of Greek drama in the Roman period. Cf. also Graindor (1931) 57.

21. *Dedications to Athenian Men*

(204) *IG* II² 3884

Statue Dedication: in honor of Theophilos or Diotimos of Halai; Augustan, ca. 25–10 B.C.

Edition(s): in Lazzarini (1984) 332–333 the honorand is restored (l. 2).

[ὁ δῆμο]ς καὶ ἡ βουλὴ
[Θεόφιλον Δι]οδώρου Ἁλαιέα
[ἀρετῆς ἕνε]κεν καὶ εὐνοίας

Commentary: 1) as recognized in the Corpus, the lost honorand is either Theophilos or Diotimos of Halai, both archons and the prominent sons of the mint-magistrate of 53/52 B.C., Diodoros III (honored in *IG* II² 3883). Lazzarini favors the restoration of Theophilos, given his somewhat greater prominence, as both eponymous archon and hoplite general, as well as benefactor toward the Prytaneion (Diotimos' career appears to have been focused in his priesthood of the Bouzyges); alternatively, l. 2 as [Διότιμον]. A similar choice obtains for the hearth-initiate dedication *IG* II² 3492: father restored as Diotimos in Clinton (1974) 100–101 no. 7; as Theophilos in Lazzarini (cf. *SEG* 34 [1984] no. 189; given above as entry no. 167).

New Analysis: the dedication most likely dates to the mid-to-late 20s B.C., when both Theophilos and Diotimos served as eponymous archons (and as *strategos*, in the case of Theophilos), and were otherwise very active in the city's public and religious life.[1]

[1]Theophilos as archon in *F. Delphes* III.2 no. 62 l. 3, & *strategos* in *SEG* 28 (1978) no. 94 ll. 44–48); Diotimos as archon in *IG* II² 2996 (as restored) & *IG* II² 4465. For the necessary distinction between Theophilos of Halai and the archon Theophilos (of Besa?) of 11/10 B.C., in *IG* II² 1713 l. 31, see discussion under that entry above.

(205) *IG* II[2] 3887/3888

Statue Dedication: Eleusis, in honor of Polyainos of Sounion, archon of 14/13 B.C.

Edition(s): Clinton (2005) 302 no. 305; from Clinton (1971) 118 no. 13 (Pl. 13g), with new fragment and emended text:

> [ἡ β]ουλὴ κα[ὶ ὁ δῆμ]ος Πολύαινος
> [Νικ]άνδρου Σ[ουνι]έα ἀρετῆς ἕνε-
> [κε]ν καὶ εὐσ[εβεί]ας ἀνέθηκαν

Commentary: Clinton identifies a second fragment of the inscription (no inventory number), representing much of the left-hand portion of the statue-base; thereby confirming the identification and restored patronymic of the honorand in Graindor (1922a) 309 (*addendum* for p. 46 no. 11),[1] although honored now for his *eusebeia* (appropriate for an Eleusinian context) rather than *eunoia*. Polyainos is known only for his archonship: in *IG* II[2] 1713 l. 28 (14/13 B.C.) & *IG* II[2] 1721; and also as now restored in the *pyloros* dedication *IG* II[2] 2299a l. 1 (see entry).

[1]Identified by Skias (*pr. ed.*) with the polemarch Polyainos *Ladikou* of Sounion, ca. A.D. 95/96 (in *IG* II[2] 2915).

(206) *IG* II[2] 3872

Statue Dedication: in honor of Theopeithes of Besa, by son Theophilos; late 1st c. B.C.

Edition(s): now *SEG* 23 (1968) no. 118; from A.E. Raubitschek, in *Hesp.* 35 (1966) 245 under no. 5.

> [Θεο]πείθην Θεοφίλου Βησαι-
> [έα ὁ υ]ἱὸς Θεόφιλ[ος ἀνέθηκεν]

Commentary: 1) Raubitschek re-edits the dedication as a shorter text, the dedicant as the son of the honorand. 2) Corpus date of "*fin. s.* II *a.*" (based on the family's earlier prosopography) is corrected to "*fin. seac.* I *a.*," with the father-son pair recognized as Theopeithes of Besa archon ca. 35 B.C. and Theophilos (II) as *strategos* toward the end of the 1st c. B.C. (in *IG* II[2] 4478); this as part of Raubitschek's study of the dedicant's son, (Tib. Cl.) Dioteimos, the prominent Julio-Claudian official and benefactor (see above under *IG* II[2] 3580; now *SEG* 23 [1968] no. 112) .

New Analysis: Theophilos is almost certainly the archon of 11/10 B.C., in *IG* II[2] 1713 l. 31 (rather than Theophilos of Halai, *strategos* in the 20s B.C.); with his hoplite generalship soon following (see *IG* II[2] 4478 below), this dedication would date to the last decade of the 1st c. B.C., and perhaps occasioned by the father's death. For the grandsons of Theophilos, Tib. Cl. Theophilos (III) and Tib. Cl. Sostratos, see below under *IG* II[2] 3930 & 3938.

(207) *SEG* 21 (1965) no. 756

Statue Dedication: in honor of the son of Metrodoros of Sypalettos, by (Pammenes) of Marathon; probably toward the end of the 1st c. B.C.

Edition(s): after *Hesp.* 30 (1961) 247–248 no. 45; *pr. ed.* of Agora I 5769, ed. B.D. Meritt (with Pl. 43).

[Παμμένης Ζήνω]νος Μαραθώνιος
[- ca. 9—Μη]τρόδωρος Συπαλήττιον
[φιλοτιμίας καὶ εὐν]οίας ἕνεκεν τῆς εἰς ἁτὸν
[ανέ]θηκεν

Line 4: [τε καὶ] in Meritt.

Commentary: Meritt reasonably restores the dedicant as Pammenes (II) of Marathon, *strategos* (ca. 19 B.C.) and first priest of Roma and Augustus; the Metrodoros family of Sypalettos is otherwise unknown.

(208) *SEG* 14 (1957) no. 131

Statue Dedication(s): double monument, in honor of Zenon (IV) and (Pammenes II?) of Marathon; late 1st c. B.C. or beginning 1st c. A.D.

Edition(s): from *Hesp.* 23 (1954) 255 no. 37, ed. B.D. Meritt (Agora I 2809), Pl. 54; *pr. ed.* in *Hesp.* Suppl. 7 (1943) 3–4 no. 4, ed. A.E. Raubitschek, with fig. 3.

	ἡ βουλὴ καὶ ὁ δῆμος
(*Pammenes ?*)	Ζήνωνα Ζήνωνος Μαραθώ-
	νιο[ν] πρεσβύτερον ἀρε-
	τῆ[ς ἕ]νεκεν καὶ εὐνοίας

Commentary: 1) preserved from a twin (bronze) statue-group from the Agora is the right-hand dedication to Zenon (IV) of Marathon, the archon of 13/12 B.C. (recorded in *IG* II[2] 1713 l. 29); Meritt's edition includes new join for Agora I 2809, providing the left margin of the dedication. 2) the joining statue, preserved only in one of the (two)

dowel-holes for its feet, is reasonably assumed to have been dedicated to the older brother of Zenon, Pammenes (II), the *strategos* and first priest of Roma and Augustus (the two appear together in the cult record *IG* II^2 2464). 3) in Geagan (1992) 40 the later date given above is preferred (tentatively based on letter-style); and the characterization of Zenon as the "Elder" is taken as evidence for an homonymous son (but see below).

New Analysis: this unusual monument, doubtless inspired by the brothers' exceptional public service in the Augustan period, likely dates after the archonship of Zenon; a late date at the beginning of the 1st c. A.D. is probable given the reference to Zenon as the "Elder," which suggests that Pammenes' younger son Zenon (V)[1] had entered public life, perhaps as speaker for the decree that awarded the statues (with an immediate significance for the epithet *presbuteros*) or already as the priest of Delian Apollo (see *I. Délos* 1624bis & 1637), as inherited from his father.

[1]*Pace* Geagan, no children of Zenon (IV) are attested.

(209) *IG* II^2 3913

Statue Dedication: Eleusis, honors to Dionysios (V) of Melite; first quarter of the 1st c. A.D. (?).

Edition(s): Clinton (2005) 290 no. 286.

Commentary: 1) Dionysios and his father Athenagoras (V) are treated in Kapetanopoulos (1968a) 499 no. 14 & 497 no. 5, respectively; the father is identified as a distant cousin of the Augustan official Leonides (V), hence date. 2) dated in Clinton to "ca. 50–25?"

New Analysis: the honorand is probably to be identified with the *pyloros* Dionysios of Melite in *IG* III 3914 (republished in Osborne [1988] 16–17 no. 55); given above under *Pyloroi* Dedications (as entry no. 72)

IG II^2 3919

Statue Dedication: Eleusis, in honor of the Roman poet P. Papinius Statius the Elder; ca. mid-1st c. A.D.

Commentary: the honorand is recognized as a Roman; thus treated below as no. entry 258, under Honors for Romans.

(210) *IG* II² 3600

Statue Dedication: honors to Herodes (III) of Marathon, by the civic bodies of Athens; Tiberian, ca. A.D. 30s (?).

Editions: most recently republished in Ameling (1983) II 105 as no. 75; known only from the transcription in Pittakes (1835) 36. As suggested in Byrne (2003) 115, Claudius no. 8iv, the honorand can be restored as Herodes (III) of Marathon, with patronymic accordingly restored here:

ἡ ἐξ Ἀρείου πάγου βουλὴ καὶ
ἡ βουλὴ τῶν ἑξακοσίων καὶ ὁ
δῆμος Ἡρώδην [**Εὐκλέους** Μαραθώ]-
[νιον τὸν ἑαυτοῦ] εὐεργέτην

Commentary: the honorand Herodes has traditionally been identified as Herodes Attikos, with patronymic restored & without Roman *nomina* (most recently, in Ameling [1983] I 48–49); with the dedication as notably early, having to pre-date his archonship of A.D. 126/127 (the council is the old Boule of 600).

New Analysis: with Ameling's identification problematic (the dedication is omitted in Follet [1976] 177–178), the honorand is best identified instead as Herodes (III) of Marathon, the archon and imperial priest under Tiberius. If correct, the dedication would likely date to after Herodes' archonship, held in the early 30s A.D. (see above under *IG* II² 2301 ll. 6–7; & under the building-dedication *Hesp*. 4 [1935] 58 no. 21 [= entry no. 106]).

(211) *IG* II² 3928

Statue Dedication: Eleusis, in honor of Diokles of Hagnous; ca. late 30s to mid-40s A.D.

Edition(s): text included in Clinton (2005) 319 no. 348.

New Analysis: included here to observe that this fragmentary inscription represents the only attested dedication to Diokles of Hagnous, son of the great Eleusinian *daidouchos* Themistokles: archon under Gaius (Caligula) and *strategos* (probably iterative) early in the reign of Claudius; he is otherwise known largely for his own dedicatory activity, particularly in regard to various honors given to G. Memmius Regulus (cf. *IG* II² 3283, 4175 & 4176; as archon under Gaius, see *IG* II² 1989, entry no. 55).

(212) *IG* II^2 3927

Statue Dedication: Eleusis, in honor of G. Caecilius Casios of Acharnai; ca. mid-1st c. A.D.

Edition(s): text included in Clinton (2005) 321 no. 352.

Commentary: see Byrne (2003) 92, Caecilius no. 6i; cf. also Graindor (1931) 32 no. 5*bis*.

New Analysis: 1) the format of the dedication, decreed by all three of the city's civic bodies, belongs to a series of honorific statue-bases dating to the mid-1st c. A.D., particularly to daughters of notable families (cf. *IG* II^2 4042–4044). 2) the family's Roman *nomen* is rare in Athens (perhaps going back to Pomponius Attikos) and is otherwise only attested for the Boulon/Moiragenes family of Phlya, active in the *ephebeia* (see Woloch [1973] Caecilius, 20–21 nos. 3–6; also, Byrne [2003] 92, Caecilius no. 7, for Caecilius Boulon, *choregos* in the Flavian period).

(213) *IG* II^2 3930

Statue Dedication: in honor of Tib. Cl. Theophilos (III) of Besa; ca. mid-1st c. A.D.

Commentary: 1) A.E. Raubitschek, in *Hesp.* 12 (1943) 68 & 70, has identified the honorand (ephebe in *IG* II^2 1980) as the son of Tib. Cl. Dioteimos, the prominent Julio-Claudian official and benefactor, as restored in the "career-inscription" *IG* II^2 3580 (in reference to this dedication, now *SEG* 23 [1968] no. 112); and in *IG* II^2 3268, as *strategos* (perhaps for an iterative term) in A.D. 41/42. 2) Theophilos is now also known from *IG* II^2 3938 (as Clinton [1971] 118–119 no. 14; see entry immediately following), where he is similarly honored, together with his brother Tib. Cl. Sostratos.

(214) *IG* II^2 3938

Statue Dedications: in honor of the brothers Tib. Cl. Theophilos and Tib. Cl. S[ostratos] of Besa; ca. mid-1st c. A.D.

Edition(s): Clinton (2005) 337 no. 382; after Clinton (1971) 118–119 no. 14 (Plate 13c), with new join and expanded text.

[- - - Κλα]ύδιον Θ̣εόφιλον καὶ Κλαύδιον Σ[ώστρατον ? - - -]

Commentary: 1) Clinton's earlier edition (1971) has a new fragment of the inscribed statue-base (no inventory number) providing [- - - Κλα]ύδιον Θ[, and joining the two contiguous blocks that make up *IG* II^2 3938 as Θ]εόφιλον καὶ Κλαύδιον Σ[; with the second honorand identified as the brother Tib. Cl. Sostratos. 2) in Clinton (2005) Sostratos is restored (as given above). 3) the two brothers, sons of the prominent Julio-Claudian official Tib. Cl. Dioteimos, are also honored together (as restored) in *SEG* 24 (1969) no. 219 (from *Hesp.* 36 [1967] 95 no. 24, ed. B.D. Meritt); given as following entry (no. 215).

New Analysis: 1) Sostratos is restored here in the dedication *per* Clinton's identification. 2) Raubitschek's study of the family is not cited by Clinton, so that the significance of the father is apparently unrecognized; and hence retention of the general Corpus date of "*s. I p.*"

(215) *SEG* 24 (1969) no. 219

Statue Dedication: in honor of Tib. Cl. Sostratos of Besa, as a personal dedication; ca. mid-1st c. A.D.

Edition(s): from Kapetanopoulos (1967) 429–431; *pr. ed.* in *Hesp.* 36 (1967) 95 no. 24, ed. B.D. Meritt (Agora I 839), Pl. 28.

Τιβέριον Κ[λαύδιον]
Τιβερίου Κλ[αυδίου]
Διοτείμο[υ ὑὸν Σώ]-
στ[ρ]ατοṿ [Βησαιέα]
Δ..ρ̣[- - - - - - Ξυπε]-
ται[ὼν ἀνέθηκεν]

Commentary: 1) Meritt restored the honorand as Tib. Cl. Dioteimos (l. 3, Διότειμο[ν]), thus leaving the father in l. 2 with only the Roman *nomina*; with the individual in l. 4 as the dedicant (Στ[ρ]ατόλ̣[αος - - -]); & cf. Raubitschek (1966) 245. 2) since Dioteimos must be a patronymic, Kapetanopoulos restores the name of the honorand as that official's younger son, Tib. Cl. Sostratos, as identified with the Κλαύδιον Σ[ώστρατον] in *IG* II^2 3938 (and as now restored in preceding entry), brother of Tib. Cl. Theophilos (also honored in *IG* II^2 3930); the demotic of the dedicant is also restored. See preceding two entries (nos. 213 & 214) for further analysis.

IG II^2 3932 (= *IG* II^2 3243)

Statue Dedication: in honor of Tiberius Claudius Nero, rededication of the Monument of Attalos in the Agora; before A.D. 4.

Commentary: *IG* II^2 3932 is a (poor) duplication of *IG* II^2 3243; as recognized in Vanderpool (1959a) 89. For the dedication and monument, see *IG* II^2 3243 above, entry no. 128.

(216) *IG* II^2 3934

Statue Dedication: Eleusis, family dedication by the priest Tib. Cl. Eukles of Marathon, to his brother; now late Claudian or Neronian (after A.D. 50).

New Analysis: 1) Eukles is now also known as the dedicant of (apparently) an imperial shrine at Eleusis in honor of Agrippina the Younger (in *SEG* 47 (1997) no. 221; given above as no. 156), while serving as her local priest. 2) the precise relationship between this Eukles and the Herodes/Eukles family of Marathon is unknown, although he was not a direct member: thus Ameling (1983) II 63; *contra*, Byrne (2003) 106–107, Claudius no. 3 (with *IG* II^2 3934 as no. iii).

IG II^2 3945

Statue Dedication: in honor of the Stoic philosopher (Mestrius) Euphrates of Tyre, awarded by the Areopagos; Flavian or perhaps Hadrianic.

Commentary: the honorand is now identified as given above; hence entry given below as no. 226, under Honorific Dedications to Various Greeks.

(217) *IG* II^2 3952

Statue Dedication: in honor of T. Fl. Konon (III) of Sounion; now Flavian in date (ca. A.D. 70–80).

Commentary: 1) member of the "Flavii of Sounion," as studied in Aleshire (1991) 227–229 & 232 no. 13, *s.v.* (superseding the study in Raubitschek [1948],[1] where two generations of the family are conflated): attested as ephebe in the archonship of Loukios (in *IG* II^2 1992 l. 4; see entry above for new late Neronian date), his father Konon (II) of Sounion is the archon Konon of A.D. 56/57, (Phlegon, *FGrHist* 257 F36 XXVII;

& dedicant in *IG* II^2 4749); his father's cousin, Dionysodoros (V) of Sounion, served as archon in A.D. 53/54 (Phlegon, *FGrHist* 257 F36 VII). 2) in her revision of the family's chronology, Aleshire (p. 227) therefore downdates *IG* II^2 3952 to the Flavian period (as given above) from the Corpus date of "*fin. s. I / init. II p.*" 3) honored by his mother Flavia Sophia, according to a decree by the Areopagos, with this dedication on the Akropolis and at Eleusis with *IG* II^2 3953 (following); the younger son Sophokles (III) was similarly honored at Eleusis, in *IG* II^2 3954 (below).

[1]Followed in Woloch (1973) Flavius, 223 no. 20, "T. Flavius Konon II" of ca. A.D. 100.

New Analysis: included in this study, since Aleshire's new study of the "Flavii of Sounion" affects the history of the family during the late Julio-Claudian period.

(218) *IG* II^2 3953

Statue Dedication: Eleusis, to Demeter and Kore in honor of T. Fl. Konon (III) of Sounion; now Flavian in date (ca. A.D. 70–80).

Commentary: see under preceeding entry; one of a pair of statues dedicated to Konon (III) by his mother Flavia Sophia, with the other (*IG* II^2 3952) erected on the Akropolis by decree of the Areopagos; brother Sophokles (III) similarly honored at Eleusis, in *IG* II^2 3554 (see following entry).

New Analysis: see under no. 217 above.

(219) *IG* II^2 3554

Statue Dedication: Eleusis, to Demeter and Kore in honor of T. Fl. Sophokles (III) of Sounion; now Flavian in date (ca. A.D. 70–80).

Commentary: 1) member of the "Flavii of Sounion," as studied in Aleshire (1991) 227–229 & 232 no. 14, *s.v.* (superseding the study in Raubitschek [1948], where two generations of the family are conflated): attested as ephebe in the archonship of Loukios (in *IG* II^2 1992 l. 3; now late Neronian in date), with older brother Konon (III) honored in similar fashion at Eleusis (in *IG* II^2 3953) by their mother Flavia Sophia, wife of the archon of A.D. 56/57 Konon (II) of Sounion; accordingly downdated to the Flavian period (see further under preceeding entry *IG* II^2 3952). 2) in her revision of the family's chronology, Aleshire

(p. 227) therefore downdates *IG* II^2 3954 (as *IG* II^2 3952 & 3953) to the Flavian period (as given above) from the Corpus date of "*fin. s. I / init. II p.*;" and (*contra* Raubitschek[1]) distinguishes this Sophokles from the homonymous archon of A.D. 121/122 (in *I. Délos* 2535), who may in fact be the son of Konon (III) (thus Aleshire).

[1]Followed in Woloch (1973) Flavius, 235 no. 63.

New Analysis: see under entry no. 217 above.

22. *Dedications to Athenian Women*

(220) *IG* II^2 4042

Statue Dedication: Eleusis, in honor of the 'heroine' Athenais, daughter of Diokles of Hagnous; mid-1st c. A.D. (probably ca. A.D. 37–45).

Edition(s): Clinton (2005) 319–320 no. 349.

Commentary: 1) in Clinton the Areopagos is restored (in l. 1) as co-dedicants with the Boule & Demos. 2) cf. Kapetanopoulos (1968a) 500 under no. 26, for Athenais as the paternal granddaughter of the Augustan *daidouchos* Themistokles (III) of Hagnous, who is referenced as such as part of Diokles' patronymic (as with all inscriptions related to Diokles as dedicant or honorand).

New Analysis: 1) Athenais is the only woman of the period attested as a *heroinê*, presumably due to a premature death; also honored for her *sophrosûne*, a tribute that becomes frequently cited from the late Julio-Claudian period, especially in the context of Eleusis. 2) the format of the dedication, decreed by all three of the city's civic bodies, is a common one for the mid-1st c. A.D., particularly for honored women (cf. *IG* II^2 4043 & 4044 following).

(221) *IG* II^2 4043

Statue Dedication: Eleusis, in honor Statilia, daughter of T. Statilius of Sphettos; mid-1st c. A.D. (probably ca. A.D. 37–45).

Edition(s): Clinton (2005) 321–322 no. 353.

Commentary: 1) in the Corpus (following the *pr. ed.* by Skias, in *ArchEphem* [1896] 45 no. 38), the name of the honorand and her father are restored

by their identification with the Statilii of Epidauros (who enjoyed kinship ties with certain Kerykid families): known from the so-called consulation decree dosier *IG* IV.1^2 82–86 (of ca. A.D. 39/40) in honor of the prematurely deceased 'hero' T. Statilius Lamprias (III), son of T. Statilius Timokrates (notable as the first secretary of the 'Panachaian' Council) and brother to Pasichareia. 2) as demonstrated in Spawforth (1985) 218, however, Skias' restoration cannot stand, for the Epidaurian Pasichareia was a Memmia (apparently via the enfrachisement of her husband, P. Memmius Pratolaos III); and the kinship ties to Athens were evidently maternal (via Timosthenis and the Aristokrates family of Sparta), not paternal. Followed in Byrne (2003) 440, Statilius no. 3. 3) in Clinton's new edition Skias' restorations are therefore excluded, and text left unrestored.

New Analysis: 1) the format of the dedication, decreed by all three of the city's civic bodies, is a common one for the mid-1st c. A.D., particularly for honored women (cf. *IG* II^2 4042 & 4044). 2) if the two families Statilii of Athens (Sphettos) and Epidauros are in fact related, the father of the honorand could be a Timosthenes (the likely name of Timosthenis' maternal grandfather, according to Spawforth [1985] 218–219, with stemma; & cf. the Augustan Kerykes Timosthenes of Kephisia, in *SEG* 30 [1980] no. 93 l. 31). Unfortunately, the family name Timosthenis cannot be restored for the honorand (preserved, l. 4, in the accusative as [- ca. 8 -]αν). A (Stat)ilia Timandra, from Athmonon, may be honored in *IG* II^2 4050. 3) considering the rarity in Athens of the *nomen* Statilius, it is certainly possible that the family commemorated in *IG* II^2 4043 (whether the Epidaurian or not) was not originally Athenian.

(222) *IG* II^2 4044

Statue Dedication: in honor of Claudia Demetria, daughter of Demetrios of Halimous; ca. mid-1st c. A.D. (?).

Commentary: 1) see Byrne (2003) 169, Claudius no. 207i; similarly honored in *IG* II^2 4045 (= Byrne no. 207ii). 2) the format of the dedication, decreed by all three of the city's civic bodies, is a common one for the mid-1st c. A.D., particularly for honored women (cf. *IG* II^2 4042 & 4043 above).

New Analysis: the honorand's father is the Demetrios of Halimous honored in *IG* II^2 3907; the format of the dedication is identical.

(223) *IG* II^2 4046

Statue Dedication: Eleusis, to Kleopatra, daughter of Iophon of Deiradiotai, by son Dionysodoros (V) of Sounion; now ca. mid-1st c. A.D.

Edition(s): name of the dedicant restored in Aleshire (1991) 232, under no. 10; & see also Kapetanopoulos (1968b) 188 note 3. Included in Clinton (2005) 317–318 no. 346.

> Κλεοπάτρᾳ Ἰοφῶντος Δειρ[αδιώτου θυγατρὶ Διονυσόδωρος Διονυ]-
> σοδώρου Σουνιεὺς ἀνέθη[κεν]

Commentary: 1) in Aleshire (1991) 227 & 231 no. 6 the dedicant is identified as Kleopatra's son Dionysodoros (V) of Sounion, and as the archon of A.D. 53/54 (Phlegon, *FGrHist* 257 F36 vii); in revision to Corpus identification with father, Dionysodoros (IV), the early Claudian priest and iterative *strategos* in *IG* II^2 3274 (*contra*, also, Raubitschek [1948] 37–38, where the two officials are conflated). 2) Kleopatra is also known from two other inscriptions, downdated in Aleshire to ca. A.D. 10–30: as the dedicant in *IG* II^2 4945 (see entry no. 292), and one of the building-donors in *IG* II^2 2337 (ll. 28–30); as well as her grave altar *IG* II^2 5969.

(224) *IG* II^2 3558

Statue Dedication: Eleusis, posthumous honors to wife and mother, by Ammonios (II) of Cholleidai and son Thrasyllos, herald of the Areopagos; now mid-60s A.D.

Edition(s): Corpus restoration rejected in Follet (1976) 165–166; see also Jones (1966) 207 & Traill (1978) 301, under no. 24 ll. 15–19. In Clinton (2005) 335 no. 377.

The following transcription and restoration can now be suggested:

> [- - *name of honored wife/mother* - -]
> [Ἀμμώνιος Ἀμμωνίου Χολλείδης]
> τὴν γενομένην ἑαυτοῦ γ[υναῖκα]
> καὶ ὁ κῆρυξ τῆς ἐξ Ἀρείου πά[γου]
> βουλῆς Θράσυλλος Ἀμμω[νίου]
> Χολλείδης τὴν ἑαυτοῦ μητ[έρα]
> ἀνέθηκαν ἀρετῆς ἕνεκεν
> καὶ τῆς πρὸς τὰς θεὰς εὐσεβ[είας]

Commentary: The Corpus restoration of the inscription—where Flavia Laodameia, the priestess of Demeter and Kore in the late 1st c. A.D.,

appears as the deceased honorand—and its date have now been revised. 1) as observed in Jones (1966) 208 & Follet (1976) 165–166: i) the dedication's Thrasyllos is the archon Thrasyllos of A.D. 61 (as recorded by Phlegon, *FGrHist* 257 F36 xx; & appearing eponymously in *IG* II^2 1990 l. 2);[1] & ii) Thrasyllos' father and co-dedicant, the widower Ammonios, is identified with the philosopher and teacher of Plutarch (see *Moralia* 385B & 722C ff.). A revised family stemma is accordingly offered in Jones (1966) 210; & slightly modified in Follet (1976) 164. In Traill, Ammonios is restored as above (new l. 2), with homonymous patronymic and without Roman citizenship; & identified as either the philosopher or his son (with cf. to the *antistrategos* Ammonios) of Cholleidai in his prytany decree *SEG* 28 [1978] no. 164, ll. 16–19 [= entry no. 42 above]). 3) the family's grant of Roman citizenship in A.D. 67, as likely brokered by the consul M. Annius Afrinus (who accompanied Nero to Greece), is noted in Jones (1966) 209, with *civitas* awarded to the philosopher; Thrasyllos would seem to appear as a M. Annius in the hearth-initiate dedication *IG* II^2 3557 (l. 4).

[1]Incorrectly identified by Kirchner (in stemma under *IG* II^2 3557) as an otherwise unattested son of Laodameia: M. Annius Thrasyllos (II), son of M. Annius Pythodoros, and ephebe in A.D. 112–113 (in *IG* II^2 2024 ll. 2–4); & father of the hearth-initiate in *IG* II^2 3619.

New Analysis: 1) the dedication should date to shortly before Thrasyllos' Roman citizenship in A.D. 67, since the family's non-Roman status is surely attested in the dedication (*pace* Jones[2]). As the eponymous archon of A.D. 61, his appointment as herald of the Areopagos could not have occurred much before the date of his Roman citizenship; even if possessing *civitas* here, with Roman *nomina* omitted (thus Jones), the dedication could not date to much later than the early 70s A.D. 2) with such a date for the dedication, the husband and father should be the philosopher Ammonios (though with his political career as *strategos* already a couple of decades past).

[2]Jones (213 n. 38) does not regard as chronologically significant the lack of Roman *nomina*; although sometimes true in the case of eponymous references and such, in a family memorial the full citation of names can be expected (cf. Thrasyllos' likely appearance as M. Annius Thrasyllos in *IG* II^2 3557).

23. *Dedications to Various Greeks*

(225) *IG* II^2 3827

Honorific Statue: dedicated to Samippos of Elis, by the Areopagos; now dated to late 1st c. B.C. or early 1st c. A.D.

Commentary: in Ma & Tracy (2004) 122–123 the date of the dedication is revised from the 4th c. B.C. (reviving an early Roman date held by several 19th-century scholars); with Samippos as ancestor of the early Flavian youth Antonius Oxylos, whose premature death was celebrated at Athens with heroic honors (as recorded in *IG* II^2 1072, of A.D. 77 or 81). The 4th-century lettering style and stoichedon format of the inscription are therefore an archaizing "pastiche" (the chronology of two other inscriptions dated in the Corpus to the 4th c. are also revised: *IG* II^2 3822 & 3454).

IG II^2 3932 (= *IG* II^2 3243)

Statue Dedication: in honor of Tiberius as Claudius Nero; probably ca. 6–2 B.C. (before A.D. 4).

Commentary: from the Agora; recognized in Vanderpool (1959a) as a reduplication of the fully preserved dedication to Tiberius Nero as "ancestral benefactor" in *IG* II^2 3243 (given above as entry no. 128).

(226) *IG* II^2 3945

Statue Dedication: in honor of the Stoic philosopher Mestrios Euphrates of Tyre, awarded by the Areopagos; Flavian or perhaps Hadrianic.

Edition(s): reproduced in Jones (2003) 161, with prosopographical identification (160–163).

Commentary: Jones identifies the honorand Mestrius Euphrates with the influential Stoic philosopher from Tyre, acquaintance of Pliny the Elder and Plutarch, with Hadrianic date for his *eunoia* "regarding the entire city"; like Plutarch, the philosopher would appear to have received Roman citizenship through the goodwill of the philhellenic consular L. Mestrius Florus.

24. *Dedications to Roman Administrators & Nobiles*

(*IG* II² 4106)

Statue Dedication: in honor of G. (Or)conius, proconsul of Achaia; ca. mid-1st century B.C. (?).

Edition(s): as revised in Broneer (1932) 394; *pr. ed.* in *ArchDelt* (1889) 133 no. 13, ed. A. Lolling (with Mommsen). Reproduced in Groag (1939) 13.

Commentary: 1) dated in the Corpus to "*ante med. s. I a.*"; following Broneer (1932) 394, with identification and restoration of the honorand ([Ὀρ]κώνιον) as the Gaius Orconius honored at Delphi in the archonship of Habromachos (in *F. Delphes* III.4 70 no. 46);[1] *contra* Mommsen's (Pa)conius ([Πα]κώνιον) of the early Tiberian period.[2] 2) Broneer's identification is followed in Groag, but the dedication is redated to the early Augustan period as a result of Daux's revisions to the chronology of the Delphic archons (see following analysis). 3) in Oliver (1948) the original date and identification by Mommsen is favored; with reference to *IG* II² 4111 (see following entry).

[1]Following H. Pomtow's Delphic chronology (in *RE* IV.2 [1901] *s.v.* Delphoi, col. 2651), with Habromachos as archon in 77/76 B.C. According to Broneer (p. 394) the same mason cut the dedications *IG* II² 3428 for Ariobarzanes III (ca. 63–52 B.C.) and *IG* II² 4114 (see entry).

[2]Based on the argument that the omission of the cognomen is indicative of the early imperial period; this Paconius is identified as the father or brother of Marcus Paconius, provincial administrator in Asia Minor under Tiberius and one of Sejanus' victims in A.D. 22 (see Tac., *Ann.* 3.67; Suet., *Tib.* 61). Tentatively followed in Graindor (1927a) 70 no. 28.

New Analysis: if the honorand is indeed G. Orconius, the dedication should date to the mid-1st c. B.C.: Habromachos' son served as archon in the Athenian archonship of Apolexis (III), which should now date from ca. 17 B.C. (see analysis above under *IG* II² *IG* II² 2997 & also *IG* II² 2461; and the relevant entry in the Prosopographical Catalogue).

(*IG* II² 4111)

Statue Dedication: in honor of (M.) Claudius Marcellus and wife Flaccilla; ca. 50–45 B.C. (?).

Edition(s): from Broneer (1932) 393 (also in *AE* [1933] no. 1); revised restoration in Oliver (1947) 150.

Commentary: 1) Broneer (pp. 394–400), who rediscovered the inscription enmured in the North Wall of the Akropolis,[1] identified the honorand as the Pompeian M. Claudius Marcellus (*cos.* 51 B.C.) who was murdered in the Peiraieus in 45 B.C., hence restoration in the *rasura* of ll. 2–3; with wife Flaccilla as the sister of the consul of 39 B.C., the Caesarian partisan Calvisius Sabinus. 2) Oliver (pp. 150–160) dates the dedication to the reign of Tiberius, after *IG* II[2] 4106 (see preceding entry), and restores the honorand as a member of the Asinius family, in the orator Claudius Marcellus Aeserninus (*pr.* 19 A.D.): l. 3, ⟦Μάρκελλον Αἰσερνινεῖνον⟧; in A.D. 20 he refused to defend Gnaeus Piso (who had made himself unpopular in Athens) and as a partisan of Agrippina the Elder, fell victim to the Julian purge of A.D. 37, hence *damnatio memoriae* in the dedication. According to Oliver, the wife Flaccilla should be the daughter of G. Calvisius Sabinus, *cos.* 4 B.C.; an identification since adopted in Raepsaet-Charlier (1987) 185 & Kajava (1990) 69.

[1]Previously known only from Pittakes, *ArchEphem* (1856) 1382 no. 2763; whence *IG* III 868, as transcribed by Dittenberger, with post-Augustan date (due to spelling of *Areios*).

New Analysis: on balance, Broneer's conclusions should probably be retained[2] (as Graindor would appear to have done), particularly if this dedication remains contemporary with *IG* II[2] 4106; and his identification of the honorand certainly provides a more satisfactory explanation for the dedication's *rasura* (it is difficult to believe that any Greek city would have carried out a *damnatio* against an ally of the much-adored Agrippina the Elder).

[2]Although the restoration of Marcellus' patronymic (l. 3 ⟦Μάρκου υἱὸν⟧) remains somewhat awkward, since there are no parallels for such usage when the honorand's *praenomen* is omitted.

(227) *IG* II[2] 4152

Statue Dedication: in honor of Metilius, son of Metilius Rufus, proconsul of Achaia; probably early Augustan, between 27–23 B.C.

Edition(s): reproduced in Groag (1939) 14.

Commentary: 1) dated to the early Augustan period in Groag, since the proconsul Metilius is attested as a student of Dionysios of Halikarnassos; cf. Graindor (1927a) 69 no. 26. 2) Metilius' wife, and the mother of the honorand here, is honored in *IG* II[2] 4238 (given below).

(228) *IG* II[2] 4157

Statue Dedication: in honor of the historian G. Sulpicius Galba, as governor of Achaia; now between 27–23 B.C.

Edition(s): as restored by Graindor (1927b) 268 no. 244; *pr. ed.* in *SEG* 3 (1927) no. 244. Also given in Groag (1939) 19. With revised restoration l. 2 in Oliver (1942) 382 no. 3; & l. 3 in Vatin (1972) 257:

ὁ δῆμος
Γάιον Σολπίκιον [Γάλβαν]
ἀ̣[ν]θ̣ύ̣πατο̣ν̣ καθ[ιέρωσεν]
εὐνοίας ἕνεκ[εν τῆς]
εἰς ἑατόν

Commentary: 1) in the Corpus and Groag (1939) 19–20 as the (future) consul of A.D. 22 (following Graindor [1927a] 70–71 no. 31; cf. Tac., *Ann.* 6.40.2), with date of "*ante a. 15 p.*," the honorand has since been identified in Oliver (1942) 385–387 (cf. also *idem* [1948] 436–437) as the historian Galba (grandfather of the emperor[1]), son of the *praetor* Servius of 54 B.C., and as praetorian proconsul of Achaia ca. 13 B.C. Accordingly, the Corpus restoration of l. 2 as [Γαίου υἱὸν] is incorrect; Oliver prefers instead to restore the honorand's cognomen (as above). Oliver also presents a second dedication to Galba (as given in the following entry, no. 229). 2) Oliver's identification is followed in Vatin (1972) 257, with alternative restoration in l. 3 (in place of καθ' [ὑπομηνματισμὸν?] in the Corpus); but with identification of the G. Sulpicius Galba honored at Delphi (in *SEG* 3 [1927] no. 244) as the historian's son, the consul of 5 B.C., as honored during the father's proconsulship. 3) Oliver (p. 384 nos. 5 & 6) also identifies the Sulpicia, "daughter of Ser. Sulpicius Galba," honored in *IG* II[2] 4236 & 4237 (entries given below) as the sister of the historian and governor; see also Raepsaet-Charlier (1987) 739 & Kajava (1990) 74–75.

[1]Suet., *Galba* 3; & Plut., *Romulus* 17.

New Analysis: 1) the date of Galba's proconsulship, which is derived from the Delphian honorific decree cited above, is best revised to the alternative date of between 27–23 B.C. in Vatin (p. 158); that is, between the establishment of the province of Achaia in 27 B.C. and the beginning of Agrippa's Eastern *imperium* in 23 B.C. The date of the Delphian decree, from the archonship of Antiphilos *Gorgilou*, is based on the erroneous synchronism of the priestly cycle XXIV with the Athenian archonship of 11/10 B.C.;[2] the synchronism actually dates

to the mid-20s, with the archonship of Theophilos of Halai (whose hoplite generalship in the late 20s B.C. means that he cannot be the archon Theophilos of 11/10 B.C.; see discussion above under *IG* II^{2} 1713 l. 30). The historian Galba now emerges as one of the first governors (if not the first) of the new province of Achaia. 2) Oliver is almost certainly correct in identifying the historian Galba as the honorand in the Delphian decree; if his son, on behalf of the father's governorship, then rather unusually as a boy and without reference to the object of the adulation, the governor himself.

[2]As last formulated in Daux (1943) 76, "*Prêtrise XXIV*"; with Antiphilos as N22, and synchronism under N26, the archon Timoleon (in *FD* III.2 no. 62). In addition, the bouleutic service of Antiphilos' son Gorgilos (see p. 77, under N29) belongs to the archonship of Apolexis (III), which now dates to ca. 17 B.C.

(229) *Hesp.* 4 (1935) 60 no. 23

Statue Dedication: in honor of the historian and governor G. Sulpicius Galba, by (?) the *koinon* of Dionysiac artists; between 27–23 B.C.

Edition(s): as revised in Oliver (1942) 383–384 no. 4; as part of a double-base. As such the dedication would appear (e.g.) as:

[ἀγαθῆι τύχηι· τὸ κοινὸν τῶν τεχνειτῶν τῶν περὶ τὸ]ν Διόνυσον
[- - - - - - - - - - - ἀνέστησ]εν
[- - - - - ? - - - - -]   [Γάιον Σ]ολπίκιον
[- - - - - ? - - - - -]   [ἀνθύπατο]ν
[- - - - - ? - - - - -]   [τὸν εὐεργέ]την

Commentary: 1) analyzed in Oliver as part of his study of the historian G. Sulpicius Galba as governor of Achaia; see commentary above in preceding entry (no. 228), with revised date. 2) as a double-base, Oliver suggests that the co-honorand could have been Galba's sister Sulpicia, who is honored in *IG* II^{2} 4236 & 4237 (entries given below).

New Analysis: if Oliver's restoration is correct, then Galba served as a benefactor to the theatrical life of the city.

(230) *IG* II^{2} 4202

Statue Dedication: Eleusis, in honor of Marcus Titius; as the Augustan governor of Syria, now ca. 10 B.C.

New Analysis: dated in the Corpus to "*s. I p.*," this dedication would appear to honor the Marcus Titius who, as governor of Syria, for-

mally concluded Augustus' Parthian Settlement with the reception of hostages from Parthia (recorded in Strabo 16.748); cf. Syme, *RP* 3, 1097–1098. Titius also had complicated dealings with King Herod, who himself visited Athens (see Josephus, *AJ* 16.189ff.; with Syme, *RP* 3 1182).

(231) *SEG* 23 (1968) no. 122

Statue Dedication: in honor of Paullus Fabius Maximus, by Polyeuktos and Eudemos of Phlya; ca. 10–9 B.C.

Edition(s): from *pr. ed.* in *Hesp.* 35 (1966) 246 no. 6, ed. A.E. Raubitschek.

> [Π]ο[λύ]ε[υκ]τος [- ca. 8—καὶ Εὔδη]-
> μος Πολυεύκ[του Φλυεῖς Παῦλλον]
> Φάβιον Κοίντου̣ [υἱὸν Μάξ̣ιμον τὸν]
> ἑατῶν [φ]ίλον κ[αὶ εὐεργέτην]

Commentary: 1) found in the Agora excavations, this dedication is now the fifth attested for Paullus Fabius Maximus (*PIR*² F 47, Groag), the special friend of Augustus and proconsul of Asia Minor from 10–9 B.C. (cf. *IG* II² 4128–4132; with *IG* II² 4130 regarded by Groag as an earlier dedication). 2) the family of the donors, evidently father and son, is attested (hence Raubitschek's restoration in ll. 1–2): in the roughly contemporary private dedication *IG* II² 4036 to Stratokleia, as the mother of Eudemos (and his sister Agariste); and daughter of Eudemos of Melite, whose father Gorgippos is attested as *prytanis* and prytany treasurer, respectively in *Agora* XV nos. 288 l. 19 & 290a ll. 3–7.

(232) *IG* II² 4126

Statue Dedication: in honor of L. Aquillius Florus Turcianus Gallus, proconsul of Achaia, with Hipposthenis as priestess of Athena Polias; ca. 4/3 B.C.

Edition(s): Latin text also as *ILS* 928.

Commentary: 1) this unusual bilingual dedication, which provides a Roman *cursus honorum* (in Latin, ll. 1–5) for the honorand, was originally dated to the reign of Augustus by Dittenberger (in *IG* III 578) and tentatively dated to ca. 3 B.C. in Groag (1939) 15–17 (with similar honors at Corinth, in *Corinth* 8.2 no. 54); *contra* "*non ante a. 14 a.*" in the Corpus (after Graindor [1927a] 62–63 no. 6). The *ILS* entry is dated to the reign of Augustus. A Claudian date was also aired and then subse-

quently adopted (based on West's date for the Corinthian dedication).[1] The dedication is now again dated as above, in Eck (1984) 150, as "perhaps around 3 B.C." (following the new dating of the Corinthian dedication in Amandry [1988] 106–107[2]). 2) Eck also credits *IG* II[2] 4126 with being the earliest dated example of a full Roman *cursus honorum*. 3) the Claudian date for the dedication was adopted in Lewis (1955) 10–11 no. 13 for the tenure of Hipposthenis as priestess of Athena Polias.

[1]In *PIR*[2] A 993 Groag followed West's date of A.D. 52/53; in Oliver (1948) 435 a date in the reign of Gaius (Caligula) is opted for.

[2]Dated to the duovirate of 5/4 B.C. (less likely, 10/9 B.C.), that of M. Novius Bassus and M. Antonius Hipparchus. For Florus as an Augustan senator, see also Syme, *RP* 2 589–590, as based on his tribe.

New Analysis: the revised date for *IG* II[2] 4126 is very significant in two respects. 1) the sequence of priestesses of Athena Polias during the Augustan period can be satisfactorily established, with Hipposthenis succeeding Megiste (daughter of Asklepides of Halai; see Lewis [1955] 9 no. 13) in ca. 5/4 B.C. (see also *BE* [1976] no. 178 above, entry no. 71); and preceding Alexandra (daughter of Leon of Cholleidai), priestess probably from ca. A.D. 20. 2) Hipposthenis also appears eponymously in an inscription (*SEG* 31 [1981] no. 187;[3] see entry no. 104) widely regarded as commemorating the dedication of a new monumental stairway (a marble *gradus*) for the Akropolis, and dated to the Claudian period; if the dedicated *gradus* is correctly identified, then the famous "Claudian" stairway dates to the Augustan period, likely as a benefaction initiated by Marcus Agrippa. 3) Hipposthenis appears eponymously in a third dedication, *IG* II[2] 4127 (see no. 233 below).

[3]Originally published by J.H. Oliver in *Hesp.* 10 (1941) 238 no. 39.

(233) *IG* II[2] 4127

Statue Dedication: in honor of an imperial legate or the emperor Augustus; Hipposthenis as priestess of Athena Polias, thus late Augustan in date (after ca. 4 B.C.).

Commentary: the honorand is restored (after Dittenberger) as an imperial legate ([πρεσβευτὴ]ν Σεβ[αστοῦ], in the first, partially preserved line); rejecting the suggestion in Graindor (1927a) 72 n. 1 that the emperor Augustus could be the subject of the dedication (restored as the son of the Deified Caesar [θεοῦ υἱὸ]ν Σεβ[αστόν]).

New Analysis: 1) *IG* II^2 4127 can now be dated to the late Augustan or (perhaps) the early Tiberian period, based on the eponymity of the priestess of Athena Polias (see immediately above, under *IG* II^2 4126). 2) Graindor's alternative restoration is worth reconsideration; dedications to Augustus are more common than those to his envoys, at least until the late Augustan period (with full restoration as [αὐτο-κράτορα Καίσαρα θεοῦ υἱὸ]ν Σεβ[αστόν]—albeit with new l. 2 short by ca. 2 letters). By the same token, the emperor could also be restored as Tiberius ([αὐτοκράτορα | Τιβέριον Καίσαρα Καίσαρα θεοῦ Σε | βαστῶν υἱὸ]ν Σεβ[αστόν]). 3) the dedicant (–]ẹινοστ[ρατ?–]) would appear to be a demesman from Pallene (Corpus l. 3, Πα[- - - - - - -]); if the transcription of the name is not wholly accurate, an attractive restoration of the donor would be as Demostratos of Pallene, the late Augustan *strategos* and priest of Roma and Augustus (see *IG* II^2 3242 above; though the apparent patronymic in l. 3 would be an objection).

(234) *IG* II^2 4120

Statue Dedication: in honor of P. Cornelius Scipio, *quaestor pro praetore* (of Achaia); now ca. A.D. 1–2.

Commentary: in Peppa-Delmouzou (1965) 152 no. 27 an EM number is provided (EM 1984).

New Analysis: 1) the honorand, who notably was also awarded the honorific statue in *IG* II^2 4121 (following entry), is now to be identified with P. Scipio who as quaestor in A.D. 1 or 2 sponsored imperial games at Messene (recorded in *SEG* 23 [1967] no. 206; & in *AE* [1967] no. 458) to celebrate the grand *climacteria* of Augustus (on his sixty-fourth birthday) and to promote the Eastern campaign of Gaius Caesar.[1] 2) since he was also honored at Oropos (in *SEG* 31 [1981] no. 428), Scipio may have been acclaimed for a successful intervention in a new territorial dispute between the two cities, presumably involving the venerable Amphiareion.

[1]The event is dated to A.D. 2 in Zetsel (1970) 265–266.

(235) *IG* II^2 4121

Statue Dedication: in honor of P. Cornelius Scipio, *quaestor pro praetore* (of Achaia); now ca. A.D. 1–2.

New Analysis: new under preceding entry, for *IG* II^2 4120.

(236) *SEG* 21 (1965) no. 769

Statue Dedication: in honor of the proconsul Sex. Aelius Catus, probably as legate of Thrace and Macedonia; ca. 2 B.C.

Edition(s): from *pr. ed.* in *Hesp.* 32 (1963) 37 no. 34, B.D. Meritt (Agora I 6405); cf. notice in *BE* (1964) 150 under no. 117. Subsequently, *SEG* 22 (1967) no. 158 (& *BE* [1966] no. 142); revised in Oliver (1965) 53.

The most straightforward restoration (see following analysis):

[ἡ βουλὴ ἡ ἐξ Ἀ]ρήου [πάγου καὶ ὁ δῆμος]
[Σέξτον Αἴλιο]ν Κάτον̣ [*praenomen* υἱὸν?]
[ἀν]θύπα[τον]
[ἀρετῆς ἕν]εκα καὶ ε[ὐνοίας]

Commentary: 1) the honorand is identified with the consul of A.D. 4 (*PIR*² no. 157), who forcibly resettled 50,000 Getae in Thrace (Strabo 7.3.10). 2) Meritt believes that Catus would likely have been awarded the title *imperator* for this action, and so restores the *lacuna* in l. 2 as [αὐτοκράτορα]. 3) Oliver disagrees with Meritt's view, and restores instead a longer dedicatory text in ll. 2–3 as [πρεσβευτὴν Καίσαρος | Σεβαστοῦ καὶ ἀν]θύπα[τον Μακεδονίας]; so that Catus held an imperial legateship in addition to his proconsular office. 4) both editors assume that the dedication is center-justified: in Line 1 this is achieved by Meritt in restoring the Demos as co-dedicant, while Oliver places the Areopagite Boule at the end of the line. 5) as observed in Oliver (1967) 42, this dedication should date prior to Catus' consulship in A.D. 4.

New Analysis: 1) Catus' appointment was probably as legate of both Thrace and Macedonia (as was the case with his contempories in the new Balkan command, P. Vinicius and P. Silius), and so dates to 2 B.C.[1] 2) as for the restoration of the dedication: i) Meritt's restoration of Line 1 is the more likely;[2] ii) Oliver's restoration of ll. 2–3 is probably historically accurate, but the explicit reference to the province governed would be unusual (hence instead the restoration above of Catus' filiation).

[1]Tentatively dated to between 9–11 A.D. in Syme, *RP* 3 1006; but the years between 3/2 B.C. & A.D. 2 saw the most intense action in the Balkans, and all the other legates were of praetorian status (cf. Syme [1986] 289). And the reference in Strabo to "in our own time" suggests a *terminus ante quem* of 2 B.C., the probable date of the original manuscript. See Velleius Paterculus 2.100.3 on the other commanders.

[2]For other co-dedications by the Areopagos and the Demos, largely dating to the first quarter of 1st c. A.D., see the catalogue in Geagan (1967) 143; and see under *IG* II² 4205a immediately below.

(237) *IG* II[2] 3233

Statue Dedication: in honor of a legate of Augustus and Tiberius Caesar; between A.D. 4–14.

Edition(s): *SEG* 12 (1955) no. 157; from *Hesp.* 17 (1948) 41–42 no. 30, ed. B.D. Meritt (Agora I 2248), Pl. 14. Revised and further restored in *BE* (1954) no. 98; from Raubitschek (1953) 330. In *E&J* no. 81a (cf. Ehrenberg [1953]):

[- -]
[- - - - πρεσβ]ε̣υτὴν αὐτοκρά[τορος Καίσαρος]
[Σεβαστοῦ κ]αὶ Τιβερίου Καίσα[ρος]

Commentary: 1) an acephalous inscription, given in the Corpus as an altar of Augustus and Tiberius Caesar (known only from Fourmont), the inscription's rediscovery in the Agora excavations allowed Meritt to improve its transcription, with the surviving text representing the middle portion of a statue dedication: with a lost l. 1 added; reference to the honorand in l. 2 (as]συτὴν), and addition of [Καίσαρος] at end of line; and line 3 beginning with [Σεβαστοῦ]. 2) Raubitschek reads Meritt's *sigma* at the beginning of the preserved l. 2 as an *epsilon* and so restores the honorand as an imperial legate: πρεσβ]ε̣υτὴν; identified and restored as G. Poppaeus Sabinus, the Tiberian governor of Moesia, Macedonia, and Achaia ([Γάιον Ποππαῖον Σεβεῖνον πρεσβ]ε̣υτὴν). 3) in the counter-study in Ehrenberg (1953) the unknown honorand is identified instead as an extraordinary legate of the common-rule period A.D. 13/14 (already in Oliver [1948] 436), dispatched to Athens to suppress the *stasis* of that date (for which, see Sherk II no. 24).

New Analysis: 1) the dedication should certainly date prior to Tiberius' accession in A.D. 14, and Ehrenberg is technically correct about the common rule; but it is still possible for the dedication to date to any time after Tiberius' imperial adoption in A.D. 4, upon which he was commonly regarded in the Greek East as co-ruler with Augustus. 2) the legate's service might have been (for example) to broadcast the adoptions in A.D. 4; that event was certainly commemorated at Athens, with the erection on the Akropolis of a group-monument to Augustus and the new Caesars (in *IG* II[2] 3253–3256).

(238) *IG* II^2 4205a

Statue Dedication: probably in honor of G. Vettius Sabinus Granianus, *quaestor pro praetore* (of Achaia); late Augustan (before A.D. 17).

Edition(s): supplemented in *Hesp.* 15 (1946) 234 no. 65, ed. B.D. Meritt (+Agora I 809); *pr. ed.* in *Hesp.* 3 (1934) 71 no. 67, ed. B.D. Meritt. With honorand as identified above (see following entry), the dedication may be further restored:

[ἡ βουλὴ ἡ ἐξ Ἀρείου πάγ]ου καὶ ὁ δῆμ̣[ος]
[Γάιον Γρανι]αν[ὸν Σα]βῖνον
[ἀρετ]ῆς ἕ[νεκεν]

Commentary: 1) Meritt's association of Agora I 809 with *IG* II^2 4205a provides the honorand's adoptive *cognomen* (as disposed), as well as the honorific formula in l. 3. 2) the *quaestor* Sabinus is also honored in *AE* (1947) no. 87 (given as entry no. 240 below).

New Analysis: 1) while Meritt restores the end of the *nomen* in the *lacuna* as [ιον], the likely identity of the honorand as Sabinus Granianus requires the revised restoration above; the proper *nomen* is Vettius, with Granianus as the adoptive *cognomen*, as given correctly in the following dedication. 2) co-dedications by the Areopagos and the Demos are relatively rare (as in the following entry), and appear largely to date to the first quarter of the 1st c. A.D., as in the dedication to Germanicus Caesar *IG* II^2 3258/3259 (cf. Oliver [1947] 160; catalogued in Geagan [1967] 143). 3) the dedication necessarily pre-dates the termination in A.D. 17 of Achaia as a senatorial province; for the honorand and date, see further under no. 240.

(239) *Hesp.* 15 (1946) 234–235 no. 66

Statue Dedication: in honor of P. Appuleius Varus; probably first quarter of the 1st c. A.D.

Edition(s): *pr. ed.* of Agora I , ed. B.D. Meritt; also given in Oliver (1947) 160, with analysis.

ἡ βουλὴ ἡ ἐξ Ἀρήου πάγου
καὶ ὁ δῆμος Πόπλιον Ἀππολήιον
Οὐᾶρον ἀρετῆς καὶ εὐνοίας
ἕνεκεν

Commentary: 1) Oliver redates the dedication as given above,[1] and suggests that the honorand is a brother of Appuleia Varilla (*PIR*² V 968), who is now known to have been honored in Asia Minor during the proconsulship (ca. 23–21 B.C.) of her father Sextus Appuleius (*cos.* 29 B.C.), nephew to Augustus.[2] 2) the date given above was also suggested to Oliver by the fact the dedication was made by the Areiopagos and the Demos; as noted in the previous entry, such co-dedications largely date to the late Augustan and early Tiberian periods.[3]

[1]From Meritt's tentative date in the 2nd c. A.D., while an earlier date was also thought possible, with reference to the Appuleius honored in *I. Délos* 1702; however, the *praenomen* of that Appuleius ([ca. 3]ον) is too short for "Publius" (Πὸπλιος), so "Gaius" (Γάιος) is more probable.

[2]In *AE* (1966) no. 422; for the father, see Syme (1986) 316–317.

[3]This example is omitted in Geagan (1967) 143.

New Analysis: the honorand is certainly closely related to Sextus Appuleius, who married into the Quinctilii Vari,[4] where the *praenomen* Lucius was customary; perhaps then a younger son, brother to the consul Sextus of A.D. 14.

[4]As demonstrated in Syme (1986) 317.

(240) *AE* (1947) no. 87

Statue Dedication: in honor of G. Vettius Sabinus Granianus, *quaestor pro praetore* (of Achaia); late Augustan (before A.D. 17).

Edition(s): from *pr. ed.* in Immerwahr (1942) 347 no. 5, with fig. 6.

ἡ βουλὴ ἡ ἐξ Ἀρήου πάγου
Γάιον Οὐέττιον Σαβῖνον Γρανιανὸν
ταμίαν καὶ ἀντιστράτηγον

Commentary: 1) as observed by Immerwahr, the honorand, who is otherwise unknown, "is probably a member of the plebeian gens of the Granii adopted by a C. Vettius Sabinus" (with cf. to *PIR* V 340). 2) Sabinus is also honored *IG* II² 4205 (as treated above). 3) generally dated to the 1st c. A.D. due to the use of the *eta* in Ἄρηος (cf. also Oliver [1948] 441).

New Analysis: the dedication belongs to the late Augustan period; the only other preserved dedication to a Roman quaestor, Publius Scipio (in *IG* II² 4120 & 4121; as treated above), dates to ca. A.D. 1 or 2. It would be interesting to know (and would explain such a rare dedication) if this

Vettius Sabinus was the *quaestor* of A.D. 6 who administered Achaia for two awkward years following its governor's death (as recorded in Dio 55.27.6 & 28.2; cf. Groag [1939] 17).

(241) *IG* II^2 4145

Statue Dedication: in honor of G. Antistius Vetus, by the Athenian Demos; late Augustan or (perhaps later) Tiberian in date.

Commentary: 1) the dedication is in a short-format type employed separately by both the Boule and the Demos for senatorial administrators largely during the first quarter of the 1st c. A.D. (cf. Graindor [1923] 135–143, & under preceding entry); & several are now to be redated from the late Augustan period to the 20s A.D. (cf. *IG* II^2 4157–4159, as treated below; & notably after the city's creation of a cult to the Roman *Senatus* ca. A.D. 23—see above, under *IG* II^2 3547). 2) the honorand G. Antistius Vetus is identified with the obscure late Augustan proconsul of Asia (= *PIR*^{2} A 771, *cos.* 6 B.C.), who was honored at Pergamon (in *IGR* IV 399); the possibility is raised in Graindor (1927a) 62 no. 5 of identifying the honorand as the proconsul's homonymous son, *cos.* A.D. 23 (cf. Syme, *RP* 3 1097); if correct, the dedication would belong to the series of dedications made on the Akropolis to proconsuls that now date to the mid-Tiberian period onward.

IG II^2 4150 (= *IG* II^2 4182)

Statue Dedication: now as reduplication of *IG* II^2 4182, honors to the Roman *eques* G. Julius Aquila, commander in Bosporus A.D. 49.

Commentary: recognized in Kapetanopoulos (1968b) 193 under no. 23 as a reduplication of *IG* II^2 4182 (see that entry below); in the Corpus the honorand is identified with the mid-Augustan prefect of Egypt (after the slight preference in Graindor [1927a] 67–68 no. 21).

(242) *Hesp.* 15 (1946) 231–232 no. 63

Statue Dedication: in honor G. Asinius (Pollio), as praetor designate; ca. A.D. 15–20.

Edition(s): *pr. ed.* of Agora I 650b + 650a + c + 1370, ed. B.D. Meritt.

[ὁ δῆμος]
Γάιον Ἀ[σίνιον Γαίου ὑ]ὸν
στρατη[γὸν ἀποδεδειγ]μ̣ένον
ἀρετῆς [τε καὶ ε]ὐνοίας τῆς
εἰς ἑα[υτὸν ἕνεκεν] ἀνέθη[κεν]

Line 5: [ἕνεκα] in Meritt.

Commentary: 1) as noted by Meritt, this dedication duplicates that of *IG* II^2 4158 (though disposed in five lines, rather than nine); both come from the Agora. 2) Meritt adopts the Corpus identification (from Graindor [1927a] 63–64 no. 8) of the honorand in *IG* II^2 4158, as G. Asinius Pollio, praetor in ca. A.D. 20 (*cos.* A.D. 23; *PIR*^{2} A 1242), rather than his father Gallus (cf. also Syme, *RP* 2 808).

New Analysis: honors to a praetor designate are otherwise unattested for the period, and the award of two honorific statues always a rarity; thus they might reflect the fact that Pollio was the great-grandson of Pomponius Attikos (as well as the maternal grandson of Marcus Agrippa).

(243) *IG* II^2 4173

Statue Dedication: in honor of Gn. Domitius Ahenobarbus; now A.D. 18

Commentary: Ahenobarbus, the ill-reputed father of the emperor Nero and the consul of A.D. 32, would appear to have been honored as a member of Germanicus' entourage in Athens in A.D. 18 (see Suet., *Nero* 5.1, where "Gaius Caesar" is confused with Germanicus; thus Groag in *PIR*^{2} D 127); cf. also Graindor (1931) 34 no. 11.

(244) *IG* II^2 4171

Statue Dedication: in honor of the proconsul Sextus Pompeius, by the Areopagos and the Demos; now probably ca. A.D. 18.

Edition(s): reproduced in Groag (1939) 19.

New Analysis: in Groag the honorand is tentatively identified as a proconsul of Achaia (pre-14 A.D.); in favor, the patronage of the Sexti Pompeii of Sparta. 1) the consul of A.D. 14, with large estates in Macedonia and whose proconsulship of Asia Minor is generally dated to between A.D. 27–30 (hence Corpus date); according to Valerius Maximus (2 6.7–

8), however, he visited the Attic island of Kea in A.D. 18,[1] presumably on the way to taking up his appointment in Asia Minor. Hence the statue in *IG* II[2] 4163 was probably dedicated at the same time, with a prior stopover at Athens. 2) as a co-dedication of the Areopagos and the Demos, typically from the early 1st c. A.D., cf. the honors to Germanicus from A.D. 18 in *IG* II[2] 3258/3259 (given above; & cf. Geagan [1967] 143–144).

[1]See L. Mendoni & H. Papageorgiadou, "A Surface Survey of Roman Kea," in *The Greek Renaissance in the Roman Empire*, eds. S. Walker and A. Cameron (London 1989) 171–172.

(245) *IG* II[2] 4159

Statue Dedications: in honor of L. Valerius Catullus and mother Terentia Hispulla; Augustan or late Tiberian.

Edition(s): slight emendation in Kapetanopoulos (1968a) 193–194 no. 24.

> [ὁ] δῆμος ⟨Λ⟩ούκιον Οὐαλέ-
> [ρ]ιον Λουκίου υἱὸν Κάτυλλον
> [ε]ὐνοίας ἕ̣νεκα καὶ σωφροσύ̣νης

Commentary: 1) according to Kapetanopoulos, the left side of the inscribed base is better preserved than given in the Corpus (after Dittenberger), with all but the initial letter of each line readable. 2) the date of the dedication remains uncertain, since the prosopography of the family is insecure (see most fully and recently, Kajava [1990] 80–81): i) the Catullan husband of Hispulla, who is a probable descendant of Cicero's friend P. Terentius Hispo, has been variously identified among three generations of that family from Verona, traditionally as the *cos. suff.* of A.D. 31, or that consul's father (the *monetalis* of ca. 3 B.C.), or (most recently) the grandfather; ii) the honored son, accordingly, as the *monetalis* Catullus (thus Woloch [1973] Catullus, 110–111 "C"), or his probable son, the notorious companion of Gaius Caligula (cf. Suet, *Cal.* 36.1). Kajava explains that the Athenian honors were due, at least in part, to Hispulla's ancestry from Hispo, who was a prominent *publicanus* in Asia Minor in the late 50s B.C.

(246) *IG* II[2] 4163

Statue Dedications: honors to L. Calpurnius Piso and M. Licinius (Crassus) Frugi (consuls of A.D. 27); thus now late Tiberian, ca. A.D. 27.

Commentary: in the Corpus preference is given[1] (after Mommsen) to identifying the honorands as Piso the Pontifex, the great Philhellene and prefect of Rome (*cos.* of 15 B.C. & proconsul of Asia Minor; *PIR*² C 289), and his son (adopted by Marcus Crassus, cos. 14 B.C.), the consul of A.D. 27; preference in Graindor (1931) 32–33 no. 6 instead for the Neronian consuls L. Calpurnius Piso (*cos.* A.D. 57) and M. Licinius Crassus Frugi (*cos.* A.D. 64). The Corpus identification is maintained in Syme, *RP* 2, 508 (though with different parentage for Licinius); & followed in Woloch (1973) Calpurnius, 23 "B" & Licinius, 63 "E."

[1]In light of the 'Augustan' form of the pronoun ἑατόν.

New Analysis: 1) given that the preponderance of such dedications to senatorial administrators by the Athenian Demos (and the Boule) now appear to belong to the second half of Tiberius' reign (A.D. 20s & 30s; notably after the city's creation of a cult to the Roman *Senatus* ca. A.D. 23—see above, under *IG* II² 3547), the generally preferred identification of Licinius as the consul of A.D. 27 remains most probable. 2) however, since neither of the traditional pairings makes obvious chronological or practical sense, the Calpurnius in question is more logically identified as Licinius' consular colleague L. Calpurnius Piso (*PIR*² C 293), the son of Tiberius' disgraced friend Gnaius (who evidently had some distinguished supporters in Athens), who was compelled by the emperor to change his *praenomen* from Gnaius to Lucius (cf. Syme, *RP* 3 1230).

(247) *IG* II² 4142

Statue Dedication: in honor of an Aemilius Lepidus, by the Athenian Boule; Tiberian in date (ca. A.D. 26/27).

Commentary: 1) as studied in Graindor (1923) 135–143, this short-format dedication to Λέπεδον Αἰμ[ίλιον] made by the Athenian Boule belongs to a type of dedication that would appear largely to date to the first quarter of the 1st c. A.D. (*IG* II² 4139, 4141, & 4143; with notice in *SEG* 2 [1924] no. 21); contemporary with a matching dedication-type employed by the Athenian Demos (cf. *IG* II² 4145, following). In both cases there is now evidence that many of late Augustan dedications, likely including this one, date to the 20s & 30s A.D. (see below, esp. *IG* II² 4157–4159). 2) the dedication is cited in Woloch (1973) Aemilius, 2 as "B)" (= *PIR*² A 361), where the possibility is raised of identifying the honorand, *praenomen* omitted, with Q. Aemilius Lepidus, proconsul of Asia in 21 B.C. (= *PIR*² A 376).

New Analysis: given the likely period of the dedication, a more probable identification of the honorand in *IG* II² 4142 would be as M. Aemilius Lepidus, the proconsul of Asia from A.D. 26–27 (cf. Tac., *Ann.* 4.56.3; & Syme, *RP* 3 1357 & 1433); honored as such at Cos (in *AE* [1934] no. 87).

(248) *IG* II² 4168

Statue Dedication: to a L. Cassius (Longinus), now as (probably) the husband of Drusilla; ca. 30s A.D.

Commentary: as observed in Graindor (1927a) 64 no. 10, there are numerous possible identifications for the honorand Λεύκιον Κάσιον; with general preference (as in Corpus) for L. Cassius Longinus (II), the suffect consul of 11 B.C. (*PIR*² C 502).

New Analysis: a more attractive identification is with the consul of A.D. 33, proconsul of Asia Minor, who married Drusilla in A.D. 33 (cf. Tac., *Ann.* 5.2 & 6.15).

(249) *IG* II² 4174

Statue Dedication: in honor of P. Memmius Regulus, legate of Moesia, Macedonia, and Achaia; sponsored by Tib. Cl. Novios of Oion, as *strategos* and *agonothetes*, A.D. 40/41.

Edition(s): reproduced in Groag (1939) 25.

Commentary: 1) the evidence from Achaia for Regulus' legateship is collected in Groag (1939) 25–30 (from Megara, Thespiae, Corinth, Olympia, Epidauros, and the Argolid). 2) Novios' sponsorship of this dedication, identified in Eck (1984) 144–145 as an equestrian monument, erected in the Agora, is believed to have been occasioned by Regulus' patronage of the *strategos*; most likely in assisting with the accession-style *Sebasta* festival for the emperor Claudius presided over by Novios (as referred to in the dedication, and commemorated in *IG* II² 3270), and in probably brokering Novios' Roman citizenship later in his tenure as *strategos*, first recorded in this inscription. See Geagan (1979b) 282. 3) the dedication should date to (the end of) A.D. 40/41 (see Geagan [1979b] 281; cf. also Follet [1976] 161 nos. 1 & 2): it is contemporary with *IG* II² 3270, the city's first dedication to Claudius as emperor, also sponsored by Novios as *strategos* (and still *peregrinus*), which pre-dates Claudius' second consulship in A.D. 42; while the hoplite generalship of A.D. 41/42 was held by Diotimus of Besa (as recorded in the dedication *IG* II² 3268

to Claudius as consul designate II; see above under that entry). 4) Regulus, as popular in Athens while governor (ca. A.D. 35–44) as elsewhere in Greece, is also honored in the statue dedications *IG* II² 4176 & (probably) 4175 (see following), both offered by Diokles of Hagnous.

New Analysis: the relationship between Regulus and Novios may go back to the magistrate's earlier patronage of the family of Novios' wife Damosthenia, daughter of P. Memmius Lysinikos of Sparta; as identified in Spawforth (1994) 236, with evidence in *I. Délos* 1629 & *IG* V.1 509 (followed in Byrne [2003] 170, Claudius no. 213ii).

(250) *IG* II² 4175

Statue Dedication: in honor of P. Memmius Regulus, as sponsored by Diokles of Hagnous; now ca. A.D. 40/41–42/43.

Edition(s): reproduced in Groag (1939) 26–27, as a dedication to Regulus.

As such, new and revised restoration (and disposition) of the dedication in ll. 1 & 7 here (see following analysis).

[Πόπλιον Μέμμιον Ῥῆγλο]ν̣ ῦ̣[πατικ]ὸν
[πρεσβ]ευτὴ[ν Τιβερί]ου Κλαυδίου
[Καίσα]ρος Σεβαστοῦ Γερμανικοῦ
[ἀντιστρ]άτηγον Διοκλῆ[ς] Θεμιστο-
[κλέους] δᾳδούχου φιλοκαῖσαρ καὶ
[φιλόπ]ατρος τὸν ἑαυτοῦ εὐε[ργ]έτην
[**ἐπὶ ἱερε**]ίας Μεγίστης τῆς Ζήνωνος Σουνωιέω[ς]
θυγατρός

Commentary: 1) as noted in the Corpus, the honorand in this (apparently) lost dedication is most likely P. Memmius Regulus, as legate of Claudius; followed, most recently, in Geagan (1997) 49. 2) *IG* II² 4175 represents one of two dedications (the other being *IG* II² 4176) offered to Regulus by Diokles of Hagnous (here *ex officio*), son of the prominent Augustan *daidouchos* Themistokles (II), and eponymous archon under Caligula (see above under *IG* II² 1989); and evidently the first Athenian to employ the twin epithets of *philokaisar* and *philopatris*. 2) the priestess (Junia) Megiste consistently appears in eponymous fashion in the preserved dedications sponsored by Diokles, all of which were evidently erected on the Akropolis (*IG* II² 3283, 3536, 4175, & 4176).

New Analysis: 1) Memmius is restored above in l. 1 as the honorand; transcribed in the Corpus as [- - - - - - - -]ν̣ι̣[- -]˘I; with the dot-

ted *iota* restored as *upsilon* and the final descriptive marks "⌣ |" as -ον. 2) as importantly, the priestess Megiste is necessarily restored above (l. 7) without her (later) Roman *nomen*, since there is no room at all for the Corpus restoration of the priestess as *Junia* Megiste ([ἐπὶ ἱερεί-ας Ἰουν]ίας Μεγίστης); this is clear from the drawing of the dedication published by Pittakes (in *ArchEphem* [1838] no. 78), where the eponymity is squeezed into the left-hand margin (in correction to the Corpus' transcription, ll. 7–8 are disposed in a smaller letter-size). 3) *IG* II² 4175 should therefore date prior to the Roman citizenship of Megiste in (probably) A.D. 44 (see below under *IG* II² 4242, entry no. 274), and to the very beginning of Claudius' reign, ca. A.D. 40/41–42/43; and is thus the earliest of the dedications made by Diokles, as cited above. 4) while Diokles consistently represented himself as a loyal "Caesar-Lover," and may even have sponsored a statue-dedication to the emperor Claudius (see *IG* II² 3283 above), his precise connection to Memmius is unknown and it would appear not to have resulted in the award of Roman citizenship (unless offered and rejected, or awarded but not advertised); here, as elsewhere, Diokles was just as concerned with keeping alive the memory of his family's dadouchic heritage, which in his generation had passed (by marriage) to the Leonides/Lysiades family of Melite.

(251) *IG* II² 4176

Statue Dedication: honors in association with P. Memmius Regulus, as sponsored by Diokles of Hagnous, *strategos* for an iterative term; now ca. A.D. 44.

Edition(s): *SEG* 12 (1955) no. 158 (& *BE* [1954] no. 98II), for emendation and restoration ll. 1–6; from Raubitschek (1953) 331–333 (& cf. Oliver [1948] 436). See also Oliver (1966); with notice in *SEG* 22 (1967) no. 123 (& in *AE* [1967] no. 448 & *BE* [1967] no. 195).

Here, with ll. 1–2 after Raubitschek, & l. 5 emendated from the Corpus text; with new restorations suggested:

[ἡ β]ο[υλὴ ἡ ἐξ Ἀρήου πάγου καὶ ἡ βουλὴ]
[τ]ῶν ἐ̣[ξακ]ο̣[σίων καὶ ὁ δῆμος … c. 7 …]
[. .] Ποπ[λί]ου Με[μμί]ο[υ Ῥήγλου τοῦ πρε]-
σ̣βευτοῦ τῶν [Σ]ε̣βα̣[στῶν καὶ ἀντι]-
στρατήγου **μγ[ήμ]η̣[ν? στρατηγοῦν]**-
τος ἐπὶ τοὺς ὁπλείτας τ̣[ὸ ?]
Διοκλέους τοῦ Θ[ε]μιστ[οκλέους]

δα̣δούχου φιλοκαίσαρο[ς **καὶ** φιλο]-
πάτριδος τοῦ καὶ ε[ἰ]σηγ[ητοῦ]
vac.
ἐπὶ ἱερείας Ἰουνία[ς]
Μεγίστης τῆς Ζή[νωνος]
Σουνιέως θυγατ[ρός]

Commentary: 1) in Raubitschek the honorand of this lost inscription (known only from the transcription by Pittakes) is considered to be a female relative of Regulus (mother, wife, or sister); emendations and restorations: i) ll. 1–2, the dedication as decreed by the three bodies of Athens (as in *IG* II[2] 4177, honors to Regulus' son Gaius, as a contemporary dedication in Graindor [1931] 37 under no. 15[1]); ii) ll. 4 & 6, as more fully legible the words [Σ]ε̣β̣α̣[στῶν & ὁπλείτας; iii) ll. 5–6, rejection of the Corpus restoration [στ]ρ[ατηγοῦν]|τος, moving that reference to the end of the following line, where the likely iterative construction τ̣[ὸ - -] (as given above) is restored as σ[τρατηγοῦ], and tentatively suggests instead a reference to the dedication's erection, as [ἐπιμεληθέν(?)]|τος; iv) takes the putative *rho* in the Corpus' [στ]ρ[ατηγοῦν]|τος as part of the preceding word, restored as μη[τέ]ρ[α]; but alternatively the word-fragment as the (unparalleled) abbreviation for Μ(υσίας) Μ(ακεδονίας) [Ἀ(χαίας)] (as suggested in Oliver [1948] 436). It should be noted that Louis Robert (in *BE*) found "unacceptable" Raubitschek's restorations in ll. 5–6. 2) in Oliver (1966) the dedication is dated to A.D. 38 or shortly before, with the apparently non-formulaic word in l. 5 restored rather archaicly as μν̣[ησ]τ̣[ήν] (ἄλοχοι) "bride," and the inscription interpreted as a dedication to Lollia Paulina, the wife of Regulus: thus restoration [Λολλί|]αν in ll. 2–3 (see notices in *SEG* 22 [1967] no. 123 & *AE* [1967] no. 448); accordingly, the two must have been married in Athens, before Lollia's appropriation by Caligula in A.D. 38 (latter event recorded in Suet., *Gaius* 25.2). Though much adopted in subsequent scholarship (see, most recently, Geagan [1997] 24), Oliver's restoration was rejected by Robert (in *BE*) as too Homeric for an Attic inscription.[2]

[1]With evident typographical mistake of *IG* II[2] 4174 (*IG* III 613) for *IG* II[2] 4177 (*IG* III 617).

[2]According to *LSJ* (*s.v.*), the formulation is largely restricted to Homer (e.g. in *Iliad* 6.246).

New Analysis: 1) *IG* II^2 4176 should date to the final year of Regulus' governorship, in A.D. 44, since the priestess of Athena Polias appears here as *Junia* Megiste: her Roman citizenship (as noted in the previous entry) would probably have taken place in that year, as a result of the embassy of D. Junius Torquatus (thus Graindor [1931] 9 & 43–44 no. 31; more fully discussed immediately below under *IG* II^2 4180, & also under *IG* II^2 4242, entry no. 274). It should be contemporary with *IG* II^2 3283, a similar dedication (to the emperor Claudius, or Regulus?) sponsored by Diokles (see above under that entry). Oliver's historical reconstruction therefore cannot stand. 2) if Pittakes' reading in l. 5 of μṿ[2–3]|[- is accurate, then the most logical word choice would be μνήμη, 'memorial' or 'remembrance,' with restoration as μṿ[ήμ]ῃ[ν] (as tentatively suggested in the revised text above); though rather rare in the Roman period (outside of funerary epitaphs), the term is attested for commemorative inscriptions.[3] *IG* II^2 4176 could certainly represent a final tribute to Regulus, as implied by reference to his complete tenure under both Gaius Caligula and Claudius. 3) since the archonship of the sponsor Diokles can now be dated to the reign of Caligula, his hoplite generalship here should represent an iterative term. 4) finally, in l. 8 the word καὶ should be restored between Diokles' twin epithets (as in *IG* II^2 4175 l. 5).

[3]E.g., in *IG* VII 2808 l. 6, μνήμης ἀρίστης; celebrating the generosity of Boeotian patrons to a sacred fund, from the beginning of the 3rd c. A.D.

(252) *IG* II^2 4179

Statue Dedication: in honor of G. Memmius Regulus, as the son of the legate Memmius; ca. A.D. 44.

Edition(s): now *SEG* 12 (1955) no. 161, for expanded text; from Raubitschek (1953) 333, with join (in EM 4967) and full restoration of inscription.

[Γάιο]ν Μέμμιον Ῥῆγλον [Πο]πλίου
[Μεμμίου Ῥή]γḷọụ τọ[ῦ πρεσ]βευτοῦ
[τῶν Σεβαστῶν καὶ ἀντιστρατήγ]ου υἱὸν

Commentary: 1) as identified by Raubitschek the fragment EM 4967 preserves the right side of the inscribed statue-base, allowing a secure restoration of the rest of the inscription. 2) as studied in Raubitschek (pp. 332–333), *IG* II^2 4179 belongs with two other honorific statues preserved for Gaius Memmius (*IG* II^2 4177 & 4178; now *SEG* 12 [1955]

nos. 159 & 160), son of the popular provincial governor from ca. A.D. 35 to 44 (and himself consul in A.D. 63). 3) Gaius was also honored, with his father, in the Argolid (*IG* IV 912) and at Epidauros (*IG* IV.1^2 667b); for his likely attendence with his father, see Graindor (1931).

New Analysis: with reference to his father as legate of the *Sebastoi* (Gaius Caligula and Claudius), this and the other dedications to Gaius Memmius were probably decreed with *IG* II^2 4176 as part of the city's final tribute to Publius Memmius in A.D. 44.

(253) *IG* II^2 4180

Statue Dedication: in honor of D. Junius Torquatus, imperial quaestor; probably A.D. 44/45.

Commentary: 1) as restored in the Corpus, the honorand is Decimus Junius Torquatus (*cos.* A.D. 53) honored here as the quaestor of the emperor Claudius. 2) in Graindor (1931) 35–36 under no. 12, Torquatus' honored presence in Athens is explained in regard to his likely role as emissary in the return of the statues that had been confiscated by Caligula (see Dio 60.6.8); his close filiation with the imperial family would have made him a politically attractive choice. Torquatus was accompanied by his sister Junia Torquata, who evidently brokered the Roman citizenship of Junia Megiste, priestess of Athena Polias (see below under *IG* II^2 4242; & Graindor [1931] 43–44 no. 31).

New Analysis: Torquatus' quaestorship can be dated to A.D. 45, certainly after A.D. 44, when the imperial quaestorship was re-established by Claudius:[1] i) given his imperial kinship, he would almost certainly have achieved his consulship of A.D. 53 "suo anno" (like his father; cf. Syme, *RP* 3 1350), eight years after his quaestorship; & ii) the first new imperial quaestor is recorded, L. Coeidus Candidus (in *ILS* 967 = Smallwood no. 234). The return of the city's lost statues might well then have been co-ordinated with the restoration of Greece as a senatorial province in A.D. 44.

[1]Tac., *Ann.* 13.29; see also D. Chandler, "Quaestor Ostiensis," *Historia* 27 (1978) 333.

(254) *BE* (1971) no. 259

Statue Dedication: in honor of D. Junius Silanus Torquatus, imperial quaestor; probably A.D. 44/45.

Edition(s): from *pr. ed.* in Koumanoudes (1970) 64–65 no. 14.

[Δ. Ἰούνιον]
[Σειλανὸν]
Τορκουᾶτ̣ο̣ν
Σειλ̣α̣νοῦ
Τορκ̣[ο]υάτου

Commentary: published from the Epigraphical Museum by Koumanoudes (without direct reference to *IG* II[2] 4180; preceding entry), as a dedicaton of a bronze statue (preserved on top of the base are cuttings for the placement of a bronze statue).

New Analysis: 1) for Torquatus and his mission to Athens in (probably) A.D. 44/45, see preceding discussion under *IG* II[2] 4180. 2) the dedication would appear to be a private one, and more in the simple nature of an honorific herm.

(255) *AE* (1947) no. 76

Statue Dedication: in honor of A. Didius Gallus, imperial legate of Moesia; A.D. 45 or soon after.

Editions: from *pr. ed.* in *Hesp.* 10 (1941) 239–241 no. 40, ed. J.H. Oliver.

EI
O • INTER
[praefecto e]quit[atus]
R
[comiti et le]ga[to i]n Britan[nia]
[leg]ato Cae[s]aris
[leg]ato Div[i] Clau[dii]
[le]gato [August]i
[le]gato [pr. pr.] prov[inciae Moesiae]
[le]gat[o pr. pr. pr]ovin[ciae Britanniae]

Commentary: 1) Didius Gallus served as imperial legate of Moesia in A.D. 45, where he won triumphal ornaments at the beginning of the Pontic War (see Smallwood no. 226a). 2) in Oliver (1965) 53, this acephalous monument is used to restore *ILS* 970, a dedication to Gallus from Olympia.

(256) *IG* II[2] 3919

Statue Dedication: Eleusis, in honor of the poet P. Papinius Statius the Elder, awarded by the Areopagos; ca. mid-1st c. A.D.

Edition(s): revised restoration in Clinton (1972) 80, with new prosopographic identification.

ἡ βουλὴ ἡ ἐξ Ἀρήου πά[γου]
Πόπλιον Παπίνιον Στ[άτιον]
ἀρετῆς ἕνεκα καὶ ε[ὐνοίας]

Commentary: 1) Clinton identifies the honorand with Statius' father, a prize-winning poet at the Pythia, Nemea, and Isthmia festivals, probably in the Claudian period (with birth of ca. A.D. 16); as recorded in *Silvae* 5.3.141–145 (& see *PIR* P 77–78). In the Corpus the honorand is restored as an Athenian from Steria (Στ[ειριέα]); & dated "*init. s. I. p.*" on the letter-forms and use of *eta* in Ἀρήος. 2) Clinton (pp. 80–81) regards *IG* II^2 3919 as the right-hand statue-base of a group monument, with the fragmentary base *IG* II^2 4165, recording honors to a Roman proconsul, restored as the middle block. 3) in Clinton (1979) 1514 the dedication is believed to commemorate the elder Statius' initiation into the Eleusinian Mysteries.

New Analysis: 1) if Clinton is correct in associating *IG* II^2 4165 with Statius' statue, then the dedication would have to date after A.D. 44, when Achaia was restored as a senatorial province. 2) there is also the dedication to a certain Publius S[- - - -], son of Publius, in *IG* II^2 4167.

(257) *IG* II^2 4181

Statue Dedication: in honor of Gn. Acerronius Proculus, proconsul of Achaia; Claudian period (after A.D. 44), or perhaps Neronian.

Edition(s): reproduced in Groag (1939) 35.

Commentary: as dated in Groag; after identification in Graindor (1931) 30 no. 1 as the son of the Roman jurist Proculus, and the consul of A.D. 37 (*PIR*^{2} A 33). Also honored at Thespiai (in *BCH* 50 [1926] 442 no. 79). As noted by Groag his probable sister Acerronia Polla is attested for A.D. 59 (see Tac., *Ann.* 14.5.6; & Dio 41.13.3).

New Analysis: 1) that Proculus is honored for his *kêdemonia* (as well as his *eunoia*) is worth noting, since that distinction is rare in Attic epigraphy for this period (otherwise in *SEG* 41 [1991] no. 160, probably from the 1st c. A.D.); it apparently reflects a current Philhellenic idiom for Roman rule in the Greek East,[1] and a sympathetic reputation for Proculus' proconsulship. 2) a noted student of Greek letters, Proculus

could have been chosen by Claudius as the first proconsular governor after the province's return to the Roman *Senatus*.

[1]Cf. its use in Claudius' letter to the Thasians (as *SEG* 39 [1989] no. 910 ll. 11–12), where the emperor speaks of his "care" for the city; also in the provincial edict of Paullus Fabius Maximus, in *I. Ephesos* I 18c ll. 16–17 (= *SEG* 39 [1989] no. 1177).

(258) *IG* II^2 4182 (= *IG* II^2 4150)

Statue Dedication: in honor of the Roman *eques* G. Julius Aquila, commander in Bosporus A.D. 49.

Commentary: reduplication recognized in Kapetanopoulos (1968b) 193 under no. 23.[1] On Aquila's victorious role in the Mithridatic War of A.D. 49, see Levick (1990) 157–158; with Tac., *Ann.* 12.15.

[1]They in fact share the same inventory number (EM 4549), according to Mitsos.

(259) *IG* II^2 4183

Statue Dedication: in honor of M. Gellius Rutelius Lupus, proconsul of Achaia; probably (early) Neronian in date.

Edition(s): reproduced in Groag (1939) 36.

Commentary: 1) cited in Groag, with date of ca. A.D. 44–68; cf. also Woloch (1973) 98, Rutelius "A." 2) as first argued in Graindor (1931) 39–40 under 22 (& followed in Groag), Rutelius' nephew and niece, M. Porcius Cato and Porcia, accompanied the proconsul to Greece; Porcia is honored in *IG* II^2 4241, while Cato became a Eumolpid and had close ties with Tib. Cl. Novios (see Bodnar [1962], with *IG* II^2 3542 = 3561 & 4190).

New Analysis: unless Cato remained resident in Athens long after his uncle's term of office (which may be implied in his Eleusinian affiliation), Rutelius' proconsulship should date to the late 50s A.D., when Cato honored Novios during his seventh hoplite generalship (in *SEG* 21 [1965] no. 743; as revised by Bodnar from *IG* II^2 3542 = 3561).

(260) *IG* II^2 4190

Statue Dedication: Eleusis, in honor of M. Porcius Cato, as a Eumolpid; probably Neronian, ca. A.D. 60.

Edition(s): reproduced in Bodnar (1962) 394; & in Groag (1939) 36.

Commentary: 1) treated in Bodnar as evidence for Cato's activities in Athens, where he apparently resided for some time and was given the rare honor, as attested here, of being adlected into the *genos* of the Eumolpidai;[1] in Graindor (1931) 38–39 no. 20, Cato is identified as the son of the *curator aquarum* under Gaius Caligula (in A.D. 38; *cos. suff.* A.D. 36). 2) Cato apparently came to Athens in the company of his uncle Gellius Rutilius Lupus, proconsul of Achaia (see preceding dedication). Bodnar has also shown that Cato's dedication in *IG* II[2] 3542 (= *IG* II[2] 3561) is to Tib. Cl. Novios as *strategos* for the seventh time; probably in the late 50s A.D. (hence general date given above). Cf. also Geagan (1979b) 284–285 & (1997) 26. 3) suggested in Clinton (1979) 1515 is the possibility that the father is actually the honorand (unlikely, however, since he would had to have survived to a significantly advanced age to have been active in Athens twenty years after his consulship).

[1]A list of adlected foreigners is given in Oliver (1949), opposite p. 248; & cf. Clinton (1979) 1516.

(261) *IG* II[2] 4188

Statue Dedication: in honor of G. Carrinas Secundus (*Minor*), as eponymous archon; now A.D. 61/62 (most probably).

Commentary: 1) the honorand is identified and restored in the Corpus (after Graindor [1922a] 91 & [1931] 15) as Nero's sculpture-hunting agent in Achaia (*PIR*[2] C 450); supposedly offered the archonship in an attempt to keep him from appropriating the city's artistic heritage for the emperor's palace (Tac., *Ann.* 15.45; Dio Chrysostom 31.148; & cf. Pliny, *NH* 34.36). According to Tacitus, Secundus "professed Greek culture, but no virtue from it percolated to his heart." 2) Secundus' archonship would now appear to date to A.D. 61/62 (and certainly before A.D. 63), the revised date for Nero's treasure collecting missions to Achaia and Asia.[1] 3) the agent's father, the senior Carrinas Secundus, a noted professor of rhetoric at Rome, lived in Athens as an exile from A.D. 38, where he died (*PIR*[2] C 449; see Barrett [1989] 99; also Graindor [1922a] 309, *addenda* no. 41*bis*).

[1]See Griffin (1984) 85 & 256 n. 10. Chronicled in Tacitus under the year A.D. 65/66; mistakenly, since the proconsulship of Barea Soranus, governor of Asia at the time (cf. 16.23), must date prior to A.D. 63, from which year the *fasti* of governors is complete. Thus the collecting was for the decoration of Nero's first palace, the *Domus Transitoria* (which burned in A.D. 64), not the *Domus Aurea*; see also Bradley (1978b) 172.

New Analysis: 1) Secundus' archonship, which would have followed that of Thrasyllos of Cholleidai in A.D. 60/61 (Phlegon, in *FGrHist* 257 F36 xx), is now also attested in *SEG* 29 (1979) no. 153 (= *IG* II² 2300 + 3541; given above), a *pyloros* dedication in which he appears eponymously as *neoteros*. 2) his father should almost certainly be identified as the Caligulan archon Sekoundos (recorded eponymously in *IG* IV.1² 83 l. 7 & 84 l. 1; cf. Graindor [1922a] 309, *addenda* no. 41*bis*).[2] Such a family history would help further explain the election of Nero's agent to the archonship (also the use of *neoteros* in his eponymous appearance); as well as the emperor's choice of agent for Greece, since the younger Secundus probably spent some of his youth at Athens (hence, perhaps, Tacitus reference to his profession of "Greek culture").

[2]The two Secundi are still often conflated; most recently in Follet (1989) 40, with notice in *SEG* 39 (1989) no. 311. The two are distinguished, but without filiation, in *LPGN* II, Sekoundos (2) & Sekoundos *neot.* (3)

(262) *IG* II² 4184

Statue Dedication: in honor of M. Annius Afrinus, *cos. suff.* A.D. 67.

Commentary: 1) a leading supporter of Nero, Afrinus evidently served as suffect consul while on tour in Greece with the emperor in A.D. 67.[1] 2) while at Delphi (or one of the other Panhellenic sites) Afrinus evidently patronized the Athenian philosopher Ammonius of Cholleidai, Plutarch's teacher, brokering Roman citizenship for him and his family; thus Jones (1966) 208–209 (see above under *IG* II² 3558).

[1]Thus Griffin (1984) 180, with note 82.

(263) *IG* II² 4191

Statue Dedication: in honor of Q. Vibius Crispus; late Neronian (?), possibly A.D. 67, or Flavian in date.

Commentary: 1) celebrated under Nero for his "wit and oratorical ability" (Kaplan [1990] 318), Vibius Crispus may have accompanied Nero on his tour of Greece in A.D. 67 (thus Griffin [1984] 285 n. 81). 2) if correct, then this dedication could date prior to the eponymous archonship of Vibius held ca. A.D. 83–93 as a naturalized Athenian (from the deme of Marathon); as identified by Follet (1989) 40 in the choregic monument *AE* (1971) no. 436 (& cf. *BE* [1971] no. 263). See also Kapetanopoulos (1973).

(264) *IG* II² 4187

Statue Dedication: in honor of the tragedian Curiatius Maternus; Neronian or early Flavian.

Edition(s): the full name of the honorand may be restored:

ὁ δῆμος
[Κοριάτ]ιον Ματέρνον

Commentary: 1) as identified in the Corpus (after Graindor [1931] 34 no. 10; cf. also Syme, *RP* 3 1387), the honorand is most probably the late 1st-c. dramatist and orator Maternus, who figures large in Tacitus' *Dialogus* (cf. 3.4 & 11.2), and whose tragedies, critical of Nero, "probably belong after Nero's death" (thus Griffin [1984] 159). 2) in Peppa-Delmouzou (1965) 152 no. 28 an EM number is provided for the dedication, as EM 5328.

IG II² 4209

Monument Dedication: Agora, now as rededication of the Monument of Attalos to the emperor Tiberius as *Theos Sebastos*; probably A.D. 14.

Commentary: as identified in Vanderpool (1959a), with expanded text (+Agora I 6120a&b); in *SEG* 17 (1960) no. 68 (also *AE* [1960] no. 183). Given as entry no. 133.

25. *Dedications to Roman Women*

(265) *IG* II² 4232

Statue Dedication: in honor of a Cornelia Cathegilla, daughter of a Cathegus; mid-1st c. B.C. or possibly now 1st c. A.D.

Edition(s): revised in Kajava (1990) 79; & cf. Raepsaet-Charlier (1981).

ἡ βουλὴ ἡ ἐξ Ἀρε[ίου]
[πάγου] *vac.* καὶ ὁ δῆμο[ς Κορνηλίαν]
Κεθήγιλλαν Κε[θήγου]
θυγατέρα

Commentary: 1) in Raepsaet-Charlier, the honorand is identified as a Cornelia Cathegilla, a member of the Cornelii Cethegi; hence revised restoration in Kajava, with centered dedication: the necessary feminine *gentilicium* in l. 2, and correct *cognomen* patronymic in l. 3 (Cor-

pus tentatively has a masculinized version of the feminine *cognomen*, Κε[θηγίλλου]). 2) there remains no certain identification of the honorand or her father: as members of the main branch of the Cornelii Cethegi, they could be related to the Tiberian consuls from that family, such as Sergius Cornelius Cethegus (*cos.* A.D. 24; *PIR*² C 1336); or as members of one of the several cadet branches of the early imperial period, the dedication would date to the 1st c. A.D.

New Analysis: a Cathegus is attested as owning a quarry on Mt. Hymettos (in *SEG* 31 [1981] no. 149).

(266) *IG* II² 4243

Statue Dedication: in honor of Aeficia Calvina; now probably Augustan in date.

Editions: *SEG* 29 (1979) no. 184; from Rawson (1979).

Commentary: in Rawson (1979) esp. 57–58 the dedication is redated to the late 1st c. B.C. (*contra* Graindor [1931] 41 no. 27, whence Corpus; with date of ca. 50–110 A.D., based largely on a single letter-form), with honorand as the daughter of the (redated) millionaire businessman and Roman *eques* M. Aeficius Calvinus (known from the corrupt passage in Suet., *De gram.* 3), from a family possibly long-resettled on Cos; she was also honored on Samos, as was her mother Magilia (see Herrmann [1960] 139, with *IGR* IV 1714 for the mother).

(267) *IG* II² 4236

Statue Dedication: in honor of Sulpicia, as the daughter of Servius Sulpicius Galba; probably now between 27–23 B.C.

Edition(s): reproduced in Oliver (1942) 384 no. 5.

Commentary: 1) one of a pair of dedications to Sulpicia from the Akropolis (with *IG* II² 4237; following entry), Oliver identifies the honorand as the sister of the historian G. Sulpicius Galba, the Augustan proconsul of Achaia (himself honored in *IG* II² 4157 & *Hesp.* 4 [1935] 60 no. 23; treated above, with revised date). 2) Oliver's identification is followed in Raepsaet-Charlier (1987) 739 & Kajava (1990) 74–75 (Catalogue no. 34); cf. also Geagan (1967) 156, with Augustan date.

New Analysis: the honorand is apparently the poetess Sulpicia, known from Tibullus (whose patron was Sulpicia's husband M. Caecilius Cornutus).[1]

[1]See Syme (1986) 47 & 206.

(268) *IG* II² 4237

Statue Dedication: in honor of Sulpicia, as the daughter of Servius Sulpicius Galba; probably now between 27–23 B.C.

Edition(s): reproduced in Oliver (1942) 384 no. 6.

Commentary: see under previous entry (*IG* II² 4236).

(269) *IG* II² 4234

Statue Dedication: in honor of a Polla An[-], wife of Quintus Fabricius; possibly ca. 2 B.C.

Commentary: 1) see Raepsaet-Charlier (1987) 623; & Kajava (1990) 68 (Catalogue no. 1); cf. also Geagan (1967) 156. 2) the date of the dedication is based on the honorand's identification as the wife of the *cos. suff.* of 2 B.C. (*PIR*² F 86).

(270) *IG* II² 4238

Statue Dedication: in honor of Pomponia, wife of Metilius Rufus, proconsul of Achaia; probably late Augustan, before A.D. 15.

Commentary: 1) Pomponia's name is restored from]ompo[(see *PIR*¹ P 572). 2) on Pomponia, see Raepsaet-Charlier (1987) 634; & Kajava (1990) 72 (Catalogue no. 23); cf. also Geagan (1967) 156. In Barrett (2006) 137, Pomponia's possible presence with her husband in Athens (as proposed in Graindor [1927a] 69 no. 26 & 73) is doubted. 3) the proconsulship of Rufus is generally dated to the late Augustan period (see Groag [1939] 14–15; & *PIR*² M 546), hence date for the dedication; Barrett suggests a Claudian date, after the restoration of Achaia to a senatorial province.

(271) *IG* II² 4239

Statue Dedication: in honor of a (Lutatia?) Catula; beginning of the 1st c A.D. (?).

Commentary: 1) see Kajava (1990) 77–78 (Catalogue no. 38), where the honorand is tentatively identified as a member of the senatorial Lutatii Catuli, and perhaps the mother of Memmia Achaica, wife of G. Sulpicius Galba, *cos.* 5 B.C. (and thus the maternal grandmother of the emperor Galba). 2) previously, in Groag (1939) 48 this Catula was related to the Voluseni Catuli (& in *PIR*² C 578).

New Analysis: the family is unheard of after the Augustan period; if the honorand is indeed the mother of Achaica, then the dedication would have to date to the early Augustan period at the earliest, for Catula's father (Lutatius Catulus) was consul in 78 B.C.[1]

[1]Cf. Syme (1986) 75 & 194.

(272) *AE* (1971) no. 438

Statue Dedication: in honor of Memmia, wife of L. Pomponius Flaccus, *legatus provincia Moesiae*; probably A.D. 18.

Edition(s): from *pr. ed.* in Willemsen (1970) 111–113 no. 11 (text, p. 112; drawing in fig. 3, p. 111; & Pl. 49.2).

> [ἡ βουλὴ ἡ ἐξ Ἀρ]είου πάγου καὶ ἡ βουλὴ
> [τῶν ἑξακοσί]ων καὶ ὁ δῆμος Μεμμίαν
> [Λουκίου Πομ]πωνίου Φλάκ[κ]ου γυναῖκα
> [πρεσβευτο]ῦ Τιβερίου Καίσαρος
> [σ]ωφροσύνης ἕνεκα

Commentary: 1) according to Willemsen (p. 113) the dedication is likely to date to the service of Memmia's husband in A.D. 18 as legate of Moesia under the governor G. Poppaeus Sabinus (see *PIR* S 538; with Velleius Paterculus 2.129.1; & Tac., *Ann.* 2.66.2); he served as consul in A.D. 17 (Tac., *Ann.* 2.41). 2) Willemsen also suggests (rather implausibly) that the honorand Memmia may well be the mother of P. Memmius Regulus, the popular governor under Gaius and Claudius (an aunt instead?).

(273) *IG* II² 4241

Statue Dedication: in honor of Porcia, niece of M. Gelius Rutelius Rufus, proconsul of Achaia; probably Neronian in date.

Commentary: 1) as first argued in Graindor (1931) 39 under 21, Porcia joined her brother M. Porcius Cato in accompanying their uncle Rutelius Rufus to his appointment in Greece (cf. also Groag [1939] 36). 2) cited here in reference to her brother Cato, who is now known to

have befriended Tib. Cl. Novios, dedicating a statue to him during his seventh hoplite generalship, which should date to the late 50s A.D. (see above under *IG* II^2 3542; now *SEG* 21 [1965] no. 743).

(274) *IG* II^2 4242

Statue Dedication: in honor of Junia Lepida, daughter of M. Junius Silanus Torquatus, by Junia Megiste, priestess of Athena Polias; probably A.D. 45.

Commentary: in Graindor (1931) 43–44 no. 31 this dedication is taken as evidence that Lepida accompanied her brother, the younger Torquatus, to Greece in his mission as imperial *quaestor* to return to Athens certain statues that had been appropriated by Caligula (see above under *IG* II^2 4175, the honorific statue to Torquatus).

New Analysis: 1) if Graindor is correct, then this dedication should probably date to 45 A.D., the most likely year of Torquatus' quaestorship (as argued above under *IG* II^2 4175).[1] 2) *IG* II^2 4242 would suggest that the priestess Megiste (of Sounion) received Roman citizenship with Lepida's help; and thus her eponymous appearances as *Junia* Megiste (in *IG* II^2 3276, 3283, 3535–3537, 4176–4179) should date to A.D. 45 and later, while her appearance simply as Megiste in *IG* II^2 4175 (a dedication P. Memmius Regulus) should date to before her Roman citizenship (as argued above under that entry).

[1]Lepida may have already been familiar with Athens, since her husband, the noted jurist Cassius Longus, served as proconsul of Asia in A.D. 40; although it is possible that Longus spent his subsequent exile (see Suet., *Gaius* 57.3; & Dio 59.29.3) in the city, the lack of reference to him in Lepida's monument would suggest otherwise.

26. *Artists 'Signatures'*

(275) *IG* II^2 4308

Statue Dedication: probably to Leonides (V) of Melite, from the archonship of (Demochares) or (Polycharmos II) of Azenia, with Agathon of Anagyrasos as sculptor; Augustan, ca. 9–2 B.C.

Edition(s): *SEG* 38 (1988) no. 186 (& *BE* [1989] no. 399); from Donnay (1988) 445–448, without restoration. As previously revised and restored in Kapetanopoulos (1968b) 194–195 no. 25 (with Pl. 13b).

Here with corrected disposition and further revision (in ll. 1 & 2):

b (EM 954)   a (EM 4273)
[- - - - - - - - - **Λεωνίδην** Λεωνίδο?]υ Μελιτέ[α ἐ]πὶ ἄρχοντ̣[ος καὶ ἱερέως]
[Δρούσου ὑπάτου Δημοχάρους? Ἀ]ζηνιέως *v.* ἐπὶ ἱερέως δ̣[ιὰ βίου]
[Ζήνωνος τοῦ Λευ]κίου Ῥαμνουσ̣ίου· Ἀγάθων Ι[- ca. 8—Ἀναγυ]-
[ἐπιμελουμέν]ου Γελλίου Ἐραγί̣[νο]υ *vac.* ράσιος ἐπ[οίησεν]

Line 2: *vel* [Πολυχάρμου].

Line 4: Ἐρασ̣ι̣[νο]υ in Donnay.

Commentary: 1) Kapetanopoulos found (per suggestion by A.E. Raubitschek) the two fragments of this acephalous monument[1] to join by rearranging them from a+b to b+a, with consequent restoration: i) so that the demesman of Melite, tentatively restored as Leonides (V) of Melite (the archon of 12/11 B.C.; in *IG* II[2] 1713 l. 30) is the honorand (in the dative case)[2] and not the eponymous archon, who is now from Azenia, and identified as "undoubtedly" Demochares or perhaps Polycharmos (II), both of whom are attested eponymously in other Asklepieion dedications at this time (in *IG* II[2] 3176 & 3120, respectively); ii) Zenon of Rhamnous is provided with his preserved demotic and his title as life-long priest of Asklepios; and iii) the sculptor Agathon now appears in the bottom right corner of the dedication (rather than the left). 2) independently of Kapetanopoulos (and without reference[3]), Donnay has made the same join (p. 448), though without restoration: i) the demesman from Melite is viewed as a likely honorand (since space demands that "Melite" be restored in either the accusative or the dative case); ii) the priest is identified as Zenon, with priesthood restored [τοῦ Ἀσκληπιοῦ] (cf. similar restoration by S. Follet in the *BE* entry); and iii) the patronymic of the sculptor is read (in l. 3) as beginning with the letter "K" (Κ̣[-) 3) rejected in Aleshire (1991) 122–123 is the restoration of the priesthood as explicitly "of Asklepios" (as noted in *SEG* 39 [1989] no. 328); in *IG* II[2] 3120 & 3176, Zenon is cited simply as "lifelong priest" (in accordance with contemporary custom).

[1]Likely reused from an architectural block, given the unusual molding decoration at its bottom, carved with a Lesbian cymation.

[2]As [ὁ δῆμος Λεωνίδηι Λεωνίδο?]υ Μελιτε[ῖ.

[3]As observed by S. Follet in her *BE* notice.

New Analysis: 1) Kapetanopoulos' restoration in l. 1 (see note 2 above), where the Demos may or may not be the dedicant, cannot be retained: i) the disposition of the text is inaccurately shortened (in Donnay inaccurately lengthened); and ii) the honorand is restored most unusually in the dative (normally reserved for consecration purposes), and with

the unlikely dative article with the patronymic. The corrected disposition of the dedication, as given above, may indicate that the beginning of the line is a carry-over from a lost previous line; perhaps all the civic bodies of Athens, and not just the Demos, participated in the dedication (although that would leave significant line-space unaccounted for). 2) the honorand from Melite is most likely to be Leonides (V), since he was the most prominent public figure from that deme in this period, and would probably have served as *strategos* (honored as such in *Agora* XV no. 300), as well as eponymous archon, by the date of the dedication; and an ancestor's name was attached to the sanctuary's propylon.[4] 3) the *floruit* of Leonides fits well with the creation of the priesthood of the Consul Drusus in 9 B.C. (or soon thereafter), which was served by both Demochares and Polycharmos (II); and also the renewed popularity of the Asklepieion as a dedicatory space,[5] following the construction of a new stoa, dedicated to Augustus in the archonship of Polycharmos (*IG* II^2 3120), which was probably soon matched by an entablature dedication to Asklepios, Hygeia, and Augustus (*IG* II^2 3176), from the archonship of Demochares. 4) of the two contemporary archons from Azenia, Demochares may be preferred (following Kapetanopoulos), since he was the father-in-law of one of the brothers of the honorand.[6] 5) the lifelong priesthood of Zenon of Rhamnous from this same group of inscriptions; in Aleshire (1991) 122–123 he is credited with being the first lifelong holder of the priesthood, which was traditionally an annual tenure.

[4]In the dedication *IG* II^2 5174; now *SEG* 39 (1989) no. 212, from the archonship of a Lysiades of Melite, and redated to 51/50 B.C.

[5]Cf. Geagan (1991) 154 n. 19.

[6]See *IG* II^2 5315, the grave-stone for Philistion, daughter of Demochares and wife of Timotheos (I); as identified in Kapetanopoulos (1968a) 509 no. 61.

27. *Dedications to Athena*

(276) *IG* II^2 4341

Statue Dedication: with Alexandra (of Cholleidai) eponymously as priestess of Athena Polias; now probably ca. A.D. 10–30.

Commentary: 1) according to Follet (1976) 184, the priestess Alexandra married into the "Flavii of Paiania," with a son Lysimachos active in the late 1st c. A.D. (see *IG* II^2 3998). 2) her priesthood was previously

dated to the Augustan period; in Lewis (1955) 10 no. 14 (see also Graindor [1931] 110, with note 7).

New Analysis: 1) as noted above (under *IG* II² 3155 & 3516), Alexandra's priesthood, and thus this dedication, should now date to the Tiberian period. 2) this acephelous monument could well be a dedication by an *arrhephoros* (cf. the contemporary *IG* II² 3516).

28. *Dedications to Asklepios, Hygeia, & other Healing Deities*

(*IG* II² 4482–4485)

Votive Dedications: Asklepieion, from the priesthood of Diophanes of Azenia; now ca. 50 B.C.

Commentary: in Aleshire (1991) 110, *s.v.*, Diophanes' priesthood is redated as above (from the Corpus date of "*s. I p.*"); he served as prytany treasurer in *Agora* XV no. 278.

(277) *IG* II² 4480

Dedication: Asklepieion, by the priest Asopodoros of Phlya; now second half of the 1st c. B.C.

Commentary: redated as above in Aleshire (1991) 210 B46, with the priest (p. 94, *s.v.*) now an ancestor of the Neronian *hoplomachos* in *IG* II² 1990 l. 12 (rather than his brother, as the Corpus has it, with date in the mid-1st c. A.D.); and the *kanephoros* (ll. 6–7) restored as Diodo[ra] (p. 105, *s.v.*).

(278) *IG* II² 4457

Altar Dedication: Amyneion, to Amynos, Asklepios, and Hygeia, by Persaios of Marathon; now ca. 30–20 B.C.

Commentary: this altar was dedicated during the priesthood of Sophokles (II) of Sounion, which is dated in Aleshire (1991) 226 & 233 no. 14 to between 50–20 B.C. (from Corpus date of "*post med s. II a.*"); he is also attested 20/19 B.C. in the so-called Themistokles Decree (in *SEG* 30 [1980] no. 93, from the archonship of Apolexis II of Oion), and was evidently deceased within a decade thereafter (for he does not appear with his brother Iophon in the tribal list *IG* II² 2461).

New Analysis: Sophokles' priesthood should belong primarily to the early Augustan period, given that his son Dionysodoros (IV) completed his public career in the early Claudian period (see *IG* II[2] 3274; treated above).

(279) *IG* II[2] 4465

Herm Dedication: Asklepieion, by Theodoros of Hestiaia, priest of Asklepios and Hygeia; from the archonship of Diotimos of Halai, ca. 22/21–21/20 B.C.

Commentary: Dinsmoor Sr. (1931) 287 applies the Hellenistic priestly-cycle to this inscription, to derive a date of 26/25 B.C. (see also Graindor [1922a] 30–34 no. 3).

New Analysis: 1) as argued above (under the ephebic dedication *IG* II[2] 2996), the archonship of Diotimos is better dated as above (and should date to after the archonship of his older brother Theophilos, of the mid-20s); his archonship may well have immediately preceded his sponsorship of the so-called Themistokles Decree (*SEG* 30 [1980] no. 93), from the archonship of Apolexis (II) of Oion, which is generally dated to 20 B.C. 2) Theodoros is one of the last attested annual priests of Asklepios; see Aleshire (1991) 129, *s.v.*; his dedication was paid for from the public funds (*prosodôn*) of "the god."[1]

[1]For the custom in the Greek world of the early Roman period, cf. Veyne (1989) 176 n. 5.

(280) *IG* II[2] 4467

Votive Dedication: Asklepieion, as a thank-offering, by Theorikos (III) of Steiria; now ca. 30–1 B.C.

Commentary: 1) the dedicant is attested as *thesmothetes* in *IG* II[2] 1727 (l. 8), from the archonship of Nikostratos; with both that service and this dedication dated in the Corpus to "*fin. s. I a.*" 2) the dedication is redated to ca. 70–30 B.C. in Aleshire (1991) 133–134 (*s.v.*, Theorikos), after Dow's revised date of "after 63 B.C." for *IG* II[2] 1727; with dedicant as the brother of the archon of 37/36 B.C., Kallikratides (IV).

New Analysis: since the archon-list *IG* II[2] 1727 should now belong to the early Augustan period (as discussed above under that entry), *IG* II[2] 4467 could date from that time or later (depending on the health and lifespan of the dedicant).

(281) *IG* II^2 4474

Votive Dedication: Asklepieion, an *agalmation*, by Aphrodisios of Leukonoion, on behalf of his son; from the priesthood of Theophilos of Eleusis, ca. 30–10 B.C.

Commentary: for Theophilos, one of the last attested annual priests of Asklepios, see Aleshire (1991) 132, *s.v.*; he also appears eponymously in the fragmentary dedication *IG* II^2 4475.

(282) *IG* II^2 4478

Votive Dedication: Asklepieion, by the historian L. Aufidius Bassus, from the hoplite generalship of Theophilos of Besa; probably ca. 10–1 B.C.

Edition(s): also *ILS* 3832, for the Latin text of this bilingual dedication.

New Analysis: 1) according to Stein (in *PIR*^{2} A 1381) the dedicant is the Epicurean and historian Aufidius Bassus, who in late age wrote an annal of Tiberius' reign. 2) the *strategos* should be the archon Theophilos of 11/10 B.C. (in *IG* II^2 1713 l. 30; as argued under that entry); known also from his dedication of a statue to his father Theopeithes, archon in the 30s B.C. (in *IG* II^2 3872; now *SEG* 23 [1968] no. 118, as given above), and as the father of the prominent Julio-Claudian official (Tib. Cl.) Dioteimos.

(283) *IG* II^2 4487

Votive Dedication: Amyneion, to (Amynos and Asklepios) and Hygieia, by a child of Sophokles (II) of Sounion; ca. A.D. 1–20.

Editions: *SEG* 39 (1989) no. 234; from Aleshire (1991) 223. With notice of previous restorations in Raubitschek (1948) 36–37 (ll. 1–3); & Oliver (1950) 87 n. 24 (ll. 2–3). As restored in Aleshire, with suggested revision in ll. 2–3 by R. Stroud (*apud SEG* entry):

[Ἀμύνῳ καὶ]
[Ἀσκληπιῷ καὶ Ὑ]-
γιείᾳ / [- - - - - - - - Σο]-
φοκλέους Σ[ουνι- - -]
ἐπὶ ἱερέως Τ[- - -] Κηφισιέ[ως]
ζακορεύοντ[ος - - - ο]ṿ Ἁλαιέως

Line 3: *vel* [Ὑ]γεία? (thus R. Stroud, *apud SEG* entry)

Line 4: Σ[ουνιεύς *vvv*] *vel* Σ[ουνιέως ϑυ⟩]

Commentary: 1) the dedicatees: Aleshire retains Raubitschek's restoration of Amynos as the chief dedicatee; and argues fully (p. 224) for the Amyneion as the original provenance of the dedication, since Sophokles (II)[1] was a past priest of the cult and the priesthood recorded here is annual (unlike lifelong tenure of the priest of Asklepios at this time). 2) the name of the dedicant (l. 3) remains undetermined in Aleshire, though as a son or (less preferably) daughter of Sophokles,[2] with the initial letter read as a *lambda* or possibly an *alpha*; with width of the base deemed too narrow for the previous restorations (the long lines, 5–6, are restricted to the longer base-molding): in Raubitschek, as "dedicated (by) Konon" (ἀ̣[νέθηκεν Κόνων); in Oliver, as Sophokles' son Dionysodoros (Δ̣[ιονυσόδωρος Σο-).

[1]Aleshire (1991) 233 no. 18.

[2]As Aleshire (1991) 233 no. 15.

(284) *IG* II[2] 4479

Building Dedication: Eleusis, by the *zakoros* Euphrosynos, from the archonship of Kallikratides; Tiberian (A.D. 25/26) or Claudian in date.

Edition(s): included in Clinton (2005) 498 no. 683.

New Analysis: this dedication, of a new or restored shrine (*pronaos* and *oikos*) to Asklepios and Hygeia, is conventionally dated to the Claudian archonship of Kallikratides (VI) of Trikorynthos (cf. Aleshire [1991] 135 no. 10); but with the omission of the demotic in eponymity, the Kallikratides here could instead be the archon of A.D. 25/26 (in *IG* II[2] 1713 l. 34), and the Tiberian period was a more active building period at Eleusis than the reign of Claudius.

29. *Dedications to other Gods and Heroes*

(285) *IG* II[2] 4705

Dedication: Eleusis, to the eternal god Aion, by Quintus Pompeius and his brothers Aulus and Sextus; 1st c. B.C. or 2nd c. A.D.?

Edition(s): also as *Syll.*[3] 1125; Clinton (2005) 290–291 no. 287; & Clinton (1979) 1509–1510, with Pl. I 2.

Commentary: 1) a very unusual monument (statue-base) from the sanctuary of Demeter and Kore, dedicated to the god Aion in commemoration of "the power (*kratos*) of Rome and the permanence (*diamonê*) of the Mysteries" (ll. 5–6): in Graindor (1927a) 238 associated with the great *Ludi Saeculares* of 17 B.C. (hence tentative date in the Corpus), with Aion as the new *saeculum* under Augustus; previously interpreted from a more esoteric perspective, both Orphic and Mithraic (see Dittenberger's commentary under the *Syll.*[3] entry; cf. also brief notices in *BE* [1955] no. 37 & *SEG* 15 [1958] no. 137). 2) after a review of the earlier scholarship, Clinton (1979) 1509–1513 instead places the dedication within a traditional Eleusinian perspective on the blessed *eternity* enjoyed by initiates of Demeter and Kore (as understood, in adopted form, from Plato's *Symposium* [211–212], where his description of "the Good" is regarded as "very close to the description on the statue base"). 3) in Clinton (2005) the dedication is dated to "ca. 50 – ca. 15?"; after Clinton (1979), since the brothers Pompeii (presumably initiates) are otherwise unknown (but see following entry, for *IG* II[2] 4228), Clinton tentatively favors the 1st c. B.C., either early Augustan or "even earlier"; this in light of the fact that *Roma* is mentioned "without the name of an emperor" (see further in following analysis).

New Analysis: 1) in the late Republican period Greek cities certainly appealed to the power of Rome in similar fashion to this inscription, though *diamonê* appears to have been the customary term (with Rome as the *hegemonia diamonê*; e.g., in *Syll.*[3] 742 l. 10 & 747 l. 45); under the empire such expressions of fealty were amplified in the phrase *aiônios diamonês*, and invariably directed in prayer (and oath) to the health and well-being of an emperor and the imperial family at the beginning of a new reign (e.g., to the emperor Gaius Caligula, at Kyzikos, in *Syll.*[3] 798 l. 20; & to the *hegemonia diamonê* of Nero in *Syll.*[3] 810 ll. 15–16, upon the emperor's assumption of sole power after Agrippina's death) or in commemoration of an imperial victory (e.g., to Trajan in *SEG* 31 [1981] no. 1124, from Phrygia after the emperor's victory of A.D. 104). 2) it is certainly possible, as Clinton suggests, that this dedication marks a transitional point at the outset of Augustus' reign and his new dynastic regime, especially since the *princeps* was very much involved in the Eleusinian Mysteries throughout the decade after Actium (becoming a full initiate and even arbitrating a dispute over the rightful and respective privileges of the twin Eleusinian priesthoods[1]); this at a time (also noted by Clinton) when a program of reform was

underway at Eleusis, led by the *daidouchos* Themistokles of Hagnous.[2] It is worth noting that some notion of a new "golden age" appears to have been recognized in Greece in the early years of the Augustan regime; perhaps most profoundly (if, for us, enigmatically) symbolized in Livia's dedication at Delphi of a new "Delphic E" for the temple of Apollo.[3] 3) however, as suggested in Graindor, an analogous dedication by the same brothers may be preserved in *IG* II² 4228 (following entry), which would then indicate a date in the 2nd c. A.D., particularly the Hadrianic period.

[1]Reported in Plut., *Numa* 9.8; & Dio Chrysostom, *Or*. 31.121. See Clinton (1974) 45.

[2]As recorded in *SEG* 30 (1980) no. 93 ll. 39–48.

[3]Plut., *Moralia* 385F (with Athenian connection following).

(286) *IG* II² 4228

Dedication: Akropolis, to the "Eternal Ruler," probably by (Quintus Pompeius) and his brothers (Aulus) and Sextus; 1st c. B.C. or 2nd c. A.D.?

Edition(s): as analogous to *IG* II² 4705 from Eleusis, this dedication may be restored as follows:

[**Κόιντος Πομπήιος Αὖλος υἱόν**?]
[**ἐποίει καὶ ἀνέθηκε**?]
[**σὺν ἀδ**]ε[**λφοῖς Αὔλωι**?]
καὶ Σέξτω[ι]
[τῆς ἐξ Ἀρείου πάγ]ου βουλῆς καὶ τοῦ [δήμου]
αἰώνιον ἡγεμον[ίαν]

New Analysis: 1) as preserved this acephalous monument from the Akropolis would appear to be sponsored by Sextus Pompeius and at least one other individual, presumably his older brothers Quintus and Aulus (thus restored above, after *IG* II² 4705 ll. 1–3). 2) the rare pairing (in l. 5) of the Areopagos and the Demos as the officiating bodies (without the Boule) could indicate a post-Augustan date, from either the Tiberian period or the 2nd c. A.D. (see the catalogue Geagan [1967] 143–144), while the emphasis on *Areopagos* (with placement of Boule after *Areopagou*) is most often attested from the 2nd c. A.D. (especially the Hadrianic period; cf. *IG* II² 3957–3959); as restored in the Corpus, the genitive construction should imply the decreeing action of the civic bodies (παρὰ τῆς *κτλ*. or more fully καθ' ὑπομνηματισμὸν τῆς *κτλ*.), also most common in later centuries. 3) the dedication to the

"Eternal Ruler" presumably refers to the Roman imperium, identified under the empire with the ruling emperor himself (cf. the *hegemonia diamonê* of Nero in *Syll.*[3] 810 ll. 15–16); perhaps with some Eleusinian connotation, as in the analogous dedication in *IG* II[2] 4705, particularly if the monument was dedicated in the City Eleusinion rather than on the Akropolis.

(287) *SEG* 25 (1971) no. 224

Dedication: to Apollo, by Boulos of Rhamnous; from the archonship of Boethos, A.D. 29/30.

Edition(s): from *pr. ed.* in *Hesp.* 37 (1968) 290–291 no. 31, ed. B.D. Meritt (Agora I 2908), with Pl. 84.

[Ἀπό]λλων[ι Πυθί]-
[ωι] Βοῦλος Σ[...]
[...]νος Ῥαμν[οῦ]-
[σιο]ς ἐπὶ Βοή[θου]
[ἄρχο]ν̣τ̣ο̣ς̣ [- - - -]

Commentary: 1) found in the Agora (south section) during the excavations of 1935, published by Meritt with the tentative restoration of Apollo as "Pythios" and Boulos (rather than the more common name [Eu]boulos) as dedicant; the archonship of Boethos is dated to A.D. 29/30 (in *IG* II[2] 1713 l. 38). 2) as Meritt suggests, the dedication may have been erected in the shrine of Pythian Apollo on the northwest slope of the Akropolis.

New Analysis: since the findspot of this dedication is relatively close to the shrine of Apollo Patröos, the epithet could also be restored as [Πατρ̣|ῴ̣ω̣].[1]

[1]Cf. the double use of the subscript in the Athenian commemoration from Delphi in *Syll.*[3] 795B l. 20.

(*IG* II[2] 4716)

Dedication: Eleusis, now from the tenure of Kleokratea (of Aphidna) as priestess of Demeter and Kore; ca. mid-1st c. B.C.

Edition(s): Clinton (2005) 288 no. 281.

Commentary: in Clinton (1974) 73 under no. 8, the eponymous priestess is restored as the mid-1st c. Kleokratea (in ll. 3–5); attested as priestess of Demeter and Kore in a dedication by the younger Medeios of Peiraieus

(in *IG* II² 3490; cf. also *IG* II² 4704 = Clinton [2005] 287 no. 279), and identified as the daughter of the *basileus* of 88/87 B.C., Oinophilos of Aphidna.

(288) *IG* II² 4718

Dedication: Eleusis, to Demeter and Kore, from the archonship of Dionysodoros (III) or (IV) of Sounion; late Tiberian (mid-30s A.D.) or A.D. 53/54.

Commentary: the dedication's eponymous archon is conventionally identified as the Kerykid Dionysodoros (IV) of Sounion, the archon of A.D. 53/54 (as dated by Phlegon, *FGrHist* 257 F36 VII; also with the eponymous appearances in *IG* II² 1345 & 1737); see Aleshire (1991) 231 no. 6.

New Analysis: traditionally overlooked is the possibility that the archon here (as well as in the other inscriptions cited above) could be the father, Dionysodoros (III);[1] as *strategos* III in the early 40s A.D., while priest of Apollo Patröos (in *IG* II² 3274), his archonship should date to the late Tiberian period (after A.D. 31/32).

[1]See Aleshire (1991) 231 no. 4.

(289) *IG* II² 4720

Building Dedication: Eleusis, to (Demeter and Kore), *Dikaiosûne*, and the *Demos*, by Kleo (of Phlya) as priestess of Demeter of Kore and a priest of *Sebaste Dikaiosûne*; now probably Tiberian in date.

Edition(s): expanded and (tentatively) revised in Clinton (1974) 73 under no. 9.

[ἱέρεια Δήμητρος καὶ Κόρης Κλεὼ Εὐκλέους Φλυέως]
[θυγά]τηρ, γόνωι δὲ Νικοδήμου Ἑ[ρ]-
[μείου καὶ ca. 35]ου καὶ
ἱερεὺς Σεβαστῆς Δικα[ι]-
[οσύνης ἀνέθηκαν τῆι Δήμητρι καὶ Κόρηι καὶ τῆι]
[Δικαι]οσύνηι καὶ τῶι Δήμωι *vacat*

Commentary: 1) in Clinton the surviving inscription, carved across a marble epistyle block (surviving to a length of 0.80 m according to the Corpus), is reconstructed as the (right) end of a three-line building dedication (the original length of the epistyle block can be estimated

at ca. 2.50 m). 2) the new shrine to *Sebaste Dikaiosûne* and the Demos, perhaps also to Demeter and Kore (as restored), was dedicated by the priestess Kleo and the priest of what was probably a new cult to the preserved dedicatees; as Clinton observes, the word καὶ (l. 2) should indicate a preceding priestly title, perhaps a life-long office. 3) Clinton associates the new cult with the cult of *Iustitia Augusta* at Rome; and cites several instances from Asia Minor of local cults of *Dikaiosûne*.

New Analysis: 1) it is worth noting that this is the only extant dedication by the priestess Kleo, who is otherwise only known in eponymous fashion, mostly dateable to the reign of Tiberius (in *IG* II^2 3261 & 3530, & now *SEG* 47 [1997] no. 220, a building dedication probably to Livia as Julia *Sebaste* [given above as no. 138]; Neronian in *IG* II^2 3604; undateble in *IG* II^2 2879, 4721 & 4722); a Tiberian date, with a personal benefaction initiating Kleo's tenure as priestess, would be logical. 2) such a revised date (from the Corpus' "*med. s. I p.*") would also be appropriate in light of the active expansion of cults and accompanying shrines that appears to have taken place at Eleusis during the reign of Tiberius (cf. building dedication cited above, & also possibly *SEG* 48 [1998] no. 223 [given above as no. 105]; & the preceding entry *IG* II^2 4718). 2) this dedication could represent the expansion of an existing shrine, perhaps one associated with local imperial cult (such as that of Augustus as Zeus Boulaios; see *SEG* 47 [1997] no. 218 [given above as no. 115]), particularly in light of the fact that this new cult of *Dikaiosûne* remains the only attested one associated with the imperial regime (elsewhere a cult symbolizing civic virtue[1]).

[1]See Robert (1980) 252–254.

IG II^2 4722

Dedication: Eleusis, now a career-inscription in honor of Tib. Cl. Asklepiodoros of Gargettos; Neronian, ca. A.D. 60–65.

Commentary: given above (as entry no. 194); evidence for the Great *Kaisarea Sebasta* in the late Julio-Claudian period, with matching dedication in *IG* II^2 3531 (entry no. 193).

IG II^2 4725 + 3262

Dedication: now a monument to Augustus as the "New Apollo," by the ephebic *agonothetes* Poseidonios of Phlya; probably ca. 19 B.C.

Commentary: given above as *IG* II² 3262 + 4725 (as entry no. 127).

(290) *IG* II² 4749

Statue Dedication: Eleusis to Demeter and Kore, by Konon (II) of Sounion; now late Julio-Claudian (ca. A.D. 55–65).

Edition(s): the demotic of the donor is to be restored:

Δήμητρι κ[αὶ Κόρῃ]
[Κόνων Κό]νωνος υἱὸ[ς Σουνιεὺς ἀνέ]-
θη[κεν]

Commentary: 1) member of the "Flavii of Sounion," as studied in Aleshire (1991) 227–228 & 232 no. 12, *s.v.* (superseding the study in Raubitschek [1948], where two generations of the family are conflated): identified as the archon Konon of A.D. 56/57, (Phlegon, *FGrHist* 257 F36 XXVII; & cousin of the archon of A.D. 53/54, Dionysodoros V of Sounion), rather than the honorand in *IG* II² 3952 & 3953,[1] who is now the homonymous son Konon (III). 2) according to Aleshire (233 under no. 16) *IG* II² 4749 may have been dedicated by Konon's wife (with Konon as [Κόνωνα]), (Flavia Sophia) Licinnia, evidently made before the family received Roman citizenship early in the Flavian period (since the inscription allows space only for the shorter, Greek name, rather than the double Roman *nomina*); as Flavia Sophia, the wife is known as the dedicant of statues to their two children, T. Fl. Konon III (in *IG* II² 3952–3953) and T. Fl. Sophokles III (in *IG* II² 3954).[2]

[1] *Contra*, Woloch (1973) Flavius, 223 no. 20 (3), where Raubitschek is followed.

[2] With another likely dedication by Flavia Sophia in *ArchEphem* (1899) 203 no. 25, ed. A. Skias (& *ad IG* II² 3953).

New Analysis: *IG* II² 4749 is better understood (as in the Corpus) as a dedication by Konon (II), to Demeter and Kore, before the family's *civitas*; with l. 2 restored above with demotic.

(291) *IG* II² 4868

Construction Dedication: Eleusis, from the tenure of Claudia Tatarion (II) (of Gargettos) as priestess of Demeter and Kore; now late Neronian or early Flavian in date.

Commentary: a dedication recording the construction and consecration of a new (or restored) shrine, with the name of the *epimeletes* lost; from

the tenure of Claudia Tatarion, daughter of Menandros of Gargettos, which in Clinton (1974) 74 no. 12 is dated to the early 2nd c. A.D., after that of Flavia Laodameia in the Flavian era (cf. also Woloch [1973] 209–210 no. 121).

New Analysis: Tatarion's tenure should actually date to the late Neronian and early Flavian periods (after the long tenure of Kleo), since her father is best identified as the Tiberian archon and priest Menandros of Gargettos (*IG* II^2 3547);[1] the family evidently achieved Roman citizenship under Nero in the person of Menandros' son, the "new archon" and iterative *strategos* Tib. Cl. Asklepiodoros (*s.v.*), whose prominent public service is attested in two matching honorific 'career inscriptions' at Eleusis dedicated by Claudia Tatarion and the official's daughter Claudia Tatarion (III): in *IG* II^2 3531 & 4722 (given above as no. 193 & no. 194, respectively). This Tatarion is also attested as the dedicant of a statue to her father or (possibly) her brother (in *SEG* 14 [1957] no. 134); and her tombstone may be preserved in *IG* II^2 12080.

[1]Clinton has her as a descendent of this Menandros; but his younger Menandros should have the *civitas* as well, and chronologically would have to be an otherwise unattested homonymous (younger) son.

30. *Dedications* Incerta

(292) *IG* II^2 4945

Altar Dedication (?): by Kleopatra, daughter of Iophon of Deiradiotai and wife of Dionysodoros (IV) of Sounion; probably ca. A.D. 10–30.

Edition(s): restored as an acephalous monument, with the honorand's full filiation, in Kapetanopoulos (1968b) 211 no. 15; followed in Aleshire (1991) 226 no. 1.

[- - - - - - - - - - - - - - - - - -]
Κλεοπάτρ[α Ἰοφῶντος]
Δειραδειώτ[ου θυγάτηρ]
Διονυσο[δώρου Σοφο]-
κλέους Σου[νιέως γυνὴ]
[ἀνέθηκεν]

Commentary: identified as an altar *ornate floribus* in the Corpus (and dated "*s. II/III p.*"), the apparent dedicant Kleopatra is also known for her benefaction in *IG* II^2 2337 ll. 28–30 (similarly redated by Aleshire, to

ca. ca. A.D. 10–25), where her full filiation is given; she also appears in a family monument dedicated at Eleusis by her son, the late Claudian archon Dionysodoros (in *IG* II² 4046; for the family, see Aleshire [1991] 226–227 & 232 under no. 10 for the redating of both monuments), while her tombstone is likely preserved in *IG* II² 5969 (now *SEG* 39 [1989] no. 264; after Aleshire [1991] 226 no. 2).

31. Varia

(293) *IG* II² 5178

Statue Restoration: statue returned to Athens from Rome by the emperor Claudius; probably A.D. 44/45.

Edition(s): fuller text now in Peppa-Delmouzou (1970) 202–203 no. 6 (with Pl. 69γ); with join and supplement in EM 3097 & 3914.

IG II² 5178

ἀπὸ τῶν Π̣[- - - ? Τιβέριος Κλαύδιος Κ]αῖσαρ ἀποκατέστησε̣[ν]

Commentary: 1) as identified in Graindor (1931) 9–10, this inscribed base represents one of eight extant statues (bases) restored to the city by Claudius after its appropriation by Gaius Caligula (see Dio 60.6.8; others in *IG* II² 5173–5177 & 5179), all with the same commemorative text except for this one; probably brought back in A.D. 44/45 by the imperial quaestor D. Junius Silanus Torquatus (according to Graindor, also in pp. 35–36 under no. 12), who is honored in *IG* II² 4180 (treated above, with date). 2) Peppa-Delmouzou has found a joining fragment of the base in EM 3097 (providing Κ]αῖσαρ ἀπο-), and the left side of the base in EM 3914.

(294) *IG* II² 5179

Statue Restoration: statue once honoring Sempronia Atratina, returned to Athens from Rome by the emperor Claudius; probably A.D. 44/45.

Edition(s): now *SEG* 23 (1968) no. 130; from *Hesp.* 35 (1966) 246–247 no. 7, ed. A.E. Raubitschek (+EM 4515).

Τιβέριος Κλαύδιος [Καῖσαρ Σεβασ]τὸς Γερμανικὸς
εὐεργέτης τῆς π[όλεως ἐχαρίσα]το καὶ ἀπο-
κατέστησεν

Commentary: 1) as identified in Graindor (1931) 9–10, this inscribed base represents one of eight extant statues (bases) restored to the city by Claudius evidently after its appropriation by Gaius Caligula (see Dio 60.6.8; others in *IG* II^2 5173–5178), all with the same commemorative text except for *IG* II^2 5178 (preceding entry); probably brought back in A.D. 44/45 by the imperial quaestor D. Junius Silanus Torquatus (according to Graindor, also in pp. 35–36 under no. 12), who is honored in *IG* II^2 4180 (treated above, with date). 2) Raubitschek has found that the base-fragment EM 4515 joins with the preserved right side of the base.

32. *Inscribed Public-Seats in the Theater of Dionysos*

(295) *IG* II^2 5034

Theater-Seat: originally for the "priest of Augustus Caesar," re-inscribed in the late Augustan period (probably ca. A.D. 4–14) for the "priest and highpriest of Augustus Caesar."

Edition(s): Maass (1972) 116 (with Pl. 9). As disposed on the theater-seat, with brackets ("⸤⸥") marking the original inscription:

ἱερέως
καὶ ἀρχ⸤ιερέως
Σεβαστοῦ Καίσαρος⸥

Commentary: 1) Maass has ascertained the character of the original (earlier) Augustan inscription (represented above in brackets) and its re-inscription: with addition of a new first line (with ἱερέως), and the modification of the original word ἱερέως in the new second line as καὶ ἀρχιερέως over a prepared surface (under "αὶ ἀρχιερέως"). 2) traditionally dated to the Neronian period (cf. Oliver (1950) 82–83), Maass (p. 55) re-dates the re-inscription to the late Augustan period, with the close comparison of the letter-forms and mason's style with the Augustan Adoption Monument of A.D. 4. (*IG* II^2 3253–3255). 3) in Spawforth (1997) 184–186 the new cult-title is regarded as evidence for a reorganization of the Athenian imperial cult in the late Augustan period (followed in Clinton [1997] 184–186), with Polycharmos of Marathon as the first imperial highpriest (see *IG* II^2 3530 above).

New Analysis: 1) although the precise purpose of this evident reorganization remains unknown, it may have served to conform with the more

complex imperial hierarchy created by the new dynastic arrangements in A.D. 4, with Augustus' adoption of the "new Caesars" Tiberius and Germanicus; or, with a later date of A.D. 14 for the re-inscription, the need to represent both past and present emperors. 2) whatever its nature, the reorganization must have somehow affected the earlier cult of Roma and Augustus; still active in the first decade of the 1st c. A.D. (see *IG* II^2 3242, under the *strategos* and priest Demostratos of Pallene; as redated under that entry above);[1] 3) given the co-existence of imperial cults, the creation of a "highpriesthood" may have less to do with matters of cult and imperial observance than with the personal ambition of the modified cult's first encumbant Polycharmos, whose reported demagoguery made him a very controversial figure in his time (see Plut., *Mor.* 726B).

[1]In A.D. 4 the priesthood was still held by Pammenes of Marathon (cf. Follet [2000] 191, with activity recorded down to A.D. 5/6).

(296) *IG* II^2 5047

Theater-Seat: for the priest of the Demos, the Graces, and Roma; ca. A.D. 4–14.

Edition(s): Maass (1972) 121.

Commentary: in Maass (1972) 55 the inscription is dated to the same period as the revised theater-seat *IG* II^2 5034, as possibly carved by the same mason who inscribed the Augustan Adoption Monument of A.D. 4. (*IG* II^2 3253–3255).

New Analysis: 1) it would appear that in the imperial-cult reorganization represented by the theater-seat *IG* II^2 5034, the earlier Augustan cult of Roma was at least partially integrated into the traditional cult of the Athenian Demos and the *Charites* (with its older, 3rd c. theater-seat in *IG* II^2 5029). 2) under Tiberius, in the early 20s A.D., the new cult of the Roman *Senatus* evidently displaced the goddess Roma; to judge from *IG* II^2 3547, an honorific statue for the priest of the Roman *Senatus*, the Demos, and the Graces (for the date, see above under that entry).

(297) *IG* II^2 5097

Theater-Seat: for the cult of Hestia on the Akropolis, Livia and Julia; ca. 16–2 B.C.

Commentary: this cult is the topic of Kajava (2001) esp. 73–77; also related (pp. 72–74) to the dedication on the Akropolis of honorific statues for Roman Vestal Virgins (in *IG* II² 3532–3534).

New Analysis: 1) for the common association of Livia with Hestia, see most recently Kearsley (2005) 110; particularly for the cult of Hestia Livia in the prytaneion at Ephesos (in *I. Ephesos* III no. 859A; cf. also Livia as Hestia at Lampsakos: *IGR* IV 180 = *I. Lampsakos* no. 11). 2) Livia may also have been associated with the bouleutic cult of Hestia Boulaios (as restored above, under no. 135, in *SEG* 22 [1967] no. 152).

(298) *IG* II² 5101

Theater-Seat: possibly for the priestess of Julia Livilla, as the daughter of Germanicus.

Edition(s): *AE* (1949) no. 89; from revised reading and restoration in Merkel (1947) 76–77.

> Ὀλβίας ἱερήας
> καθ' ὑπομνημ[α]τισμὸν καὶ κατὰ
> ψήφισμα Ἰουλίας τῆς Γ̣[ερ]μα̣[ν]ι̣κο[ῦ] θυ̣[γατρός]

Commentary: the new reading in l. 3 by Merkel, with the restoration of Germanicus and thus the cult-figure as his daughter Julia Livilla, is regarded by the editor as "a possibility but a mere possibility."

New Analysis: 1) Livilla may also be honored in *IG* II² 3241 (as treated above), while in the reign of her brother Gaius Caligula her two sisters, Drusilla and Agrippina the Younger, also received honors: Drusilla as the "New Aphrodite" in *SEG* 34 (1984) no. 180 (given above as no. 141) and the object of cult in *IG* II² 3266 (as treated above); Agrippina honored as (probably) the sister of Caligula in *SEG* 25 (1971) no. 208 as treated above under no. 144). 2) the inscription here, at least in its present construction, would appear to date to the 2nd or 3rd c. A.D., given the explicit reference to the decree enacting its inscribing; perhaps honoring a Severan empress, Julia (Severa). 3) Ὀλβία is a very rare name in Attic prosopography: for the Roman period there is only the Olvia in the tombstone *IG* II² 12353 (= *LPGN* II Ὀλβία (3)).

PART TWO

THE PROSOPOGRAPHICAL CATALOGUE

A

Aiolion (II) *neoteros* of Phlya, son of Antipatros (II)

Cf. Broneer (1932) 397–400; also Oliver (1950) 85; & Dinsmoor (1961) 186–194.

Testimonia: (i) *IG* II[2] 3242. (ii) ? *IG* II[2] 1733 l. 10.

Epigraphical Note: In (i) this Aiolion is identified as the archon [- - - - - -] τοῦ Ἀν⟨τι⟩πάτρου Φλυέ[ως ν]εωτέρου (see entry no. 133 in the Epigraphical Catologue); also in (ii) as [ἐπὶ Αἰολί]ωνος νε(ωτέρου) ἄρχοντος (as given in entry no. 18 in the Epigraphical Catalogue).

Status: Archon shortly after the turn of the century (and before A.D. 14), appearing eponymously (as restored) in the rededication of the Temple of Nemesis at Rhamnous to *Thea* Livia (i), during the hoplite generalship of Demostratos of Pallene (*s.v.*). Possibly also in a fragmentary catalogue of *dikasteria* supervisors (ii), dated to the beginning of the 1st c. A.D.

Family: Very likely to be the son of the well-known Augustan *strategos* Antipatros II of Phlya (*s.v.*, with new stemma).

Alexandra, daughter of Leon of Cholleidai

LPGN II Ἀλεξάνδρα (3). See now Follet (1976) 184, with new stemma. Previously, see Lewis (1955) 10 no. 14; cf. also Graindor (1931) 110 n. 7.

Testimonia: (i) *IG* II[2] 3155. (ii) *IG* II[2] 3516. (iii) *IG* II[2] 4341, 4342, 4343.

Status: Priestess of Athena Polias, now in the early decades of the 1st c. A.D. (reign of Tiberius; according to the new prosopography in Follet). As priestess Alexandra appears eponymously in various dedications to Athena Polias: an agonistic trophy (i); at least one *arrhephoros* dedication (ii), part of a commorative trend in the late Augustan and Tiberian periods[1]; and several fragmentary dedications of uncertain nature (iii).

[1]On the brief revival of this type of dedication, see Geagan (1994) 171.

Family: According to Follet (1976) 184, with her marriage to Krateros of Paiania Alexandra married into the prominent family "the Flavii of Paiania"; with husband and sons Lysimachos & Krateros II attested

in *IG* II^2 3998 (& cf. *IG* II^2 4085). The dedicator Alkibiades in *IG* II^2 3155 (i) may therefore be related by marriage, since that name was particularly favored in the Paianian family.

Alexandros (II) of Eupyridai, son of Alexandros (I)

See *LPGN* II Ἀλέξανδρος (101) & (102), (107) & (108). Cf. A.E. Raubitschek, in *Hesp.* 35 (1966) 243–244 no. 3.

Testimonia: (i) *IG* II^2 3503 (now *Agora* XV no. 287) ll. 16–21. (ii) *IG* II^2 2461 ll. 71 or 87. (iii) *IG* II^2 4879 (with *SEG* 23 [1968] no. 129). (iv) *Hesp.* 35 (1966) 243–244 no. 3 (= *SEG* 23 [1968] no. 105). (v) *IG* II^2 2464 l. 12.

Epigraphical Note: The demotic Εὐπυρίδαι should be restored in the last reference (v), thus making Alexandros of Eupyridai one of the married Athenian "nobles."

Status: Most of the inscriptions cited above have been or should be otherwise redated generally to the 20s B.C. and shortly thereafter, thereby placing Alexandros' public career squarely within the first half of the Augustan period. In the prytany inscription (i), probably from the early 20s B.C. (during the first hoplite generalship of Antipatros of Phlya), he appears as the treasurer "of the sacred business." He also appears to have held the religious post of *hieromnemon* (iii); and was honored in the Eleusinion as a "sacred victor" (iv), presumably from an Eleusinian festival. Alexandros appears in two public lists: one a catalogue of the tribe Leontis from just after 20 B.C. (ii), which includes two demesmen from Eupyridai with the homonymous name of Alexandros; the other, a list of married "nobles" concerned with the cult of Plouton on the north slope of the Akropolis in the late 1st c. B.C. (v).

Family: Antiochos, son of Alexandros, of Eupyridai in the fragmentary member-list for the tribe Leontis *IG* II^2 2462 (l. 11) should be his son (see *PA* no. 508). Another son, Theogenes, was adopted by Theogenes of Eupyridai and served as stratiotic treasurer in the archonship of Demeas of Azenia, ca. 18/17 B.C. (in *Agora* XV no. 293 ll. 100–106); he is probably also to be identified with the Delphic *hieromnemon* from the archonship of Apolexis, son of Philokrates (see *F. Delphes* III.2 no. 63 ll. 9–10, with supplement 260).

Alexandros of Leukonoion, son of Agathokles

LPGN II Ἀλέξανδρος (136).

Testimonia: (i) *SEG* 32 (1982) no. 137 (= *Agora* XV no. 290 + *IG* II^2 2467) ll. 105–113. (ii) *F. Delphes* III.2 no. 61 l. 7. (iii) *SEG* 30 (1980) no. 93 l. 29.

Status: Alexandros is noteworthy as the last known treasurer of the Athenian stratiotic fund (i),[1] in the archonship of Apolexis (II) of Phlya, ca. 20 B.C. As it happens, his three appearances in the epigraphic record all date to that same year, when he also served as treasurer for the Dodecade procession to Delphi (ii) and was listed among the members of the *genos* Kerykes who honored the Eleusinian dadouch Themistokles (II) of Hagnous (iii).

[1]He would appear to be a few years later in date than the treasurer cited by Henry (1984) 86 & 90 as the last such official attested (cf. the notice in *SEG* 34 [1984] no. 100).

Family: The only likely family member attested is Agathokles *Alexandrou* of Leukonoion, ephebe in 13/12 B.C. (see *IG* II^2 1963 l. 45), quite probably the treasurer's son.

Ammonios (II) of Cholleidai, son of Ammonios (I)

LPGN II Ἀμμώνιος (26) & (27). See Swain (1997) 181–184, for the first full discussion of both inscriptions given below; after Traill (1978) 301. With full family first identified by Jones (1966), who revises Kirchner's stemma (under *IG* II^2 3557); see also Follet (1976) 165–166; and Kapetanopoulos (1976) 257–258, especially for the later family.

Testimonia: (i) *SEG* 28 (1978) no. 164 (= Traill [1978] 300–302 no. 24) ll. 15–19. (ii) *IG* II^2 3558.

Epigraphical Note: A revised edition of the family dedication (ii) is presented in the Epigraphical Catalogue (entry no. 224); following Jones (1966) 208–209 & Follet (1976) 165.

Status: Earliest attested *antistrategos* from the prytany inscription (i), probably in office sometime during the second quarter of the 1st c. A.D. (see below for the new date). Here identified with the [Ἀμμώνιος] as restored in (ii), a fragmentary dedication (ca. A.D. 66) from Eleusis for the deceased mother of Thrasyllos of Cholleidai and wife of the father Ammonios. Here Ammonios (II) of Cholleidai is identified with the famous 1st-c. Athenian philosopher and teacher of Plutarch (*LPGN* II Ἀμμώνιος no. 27), who served three terms as hoplite general in Athens (see Plutarch, *Moralia* 720C & 736D).

Family: Progenitor of the 2nd-c. Annius Thrasyllos family of Cholleidai. The (restored) widower Ammonios in (ii) has long been identified with Plutarch's teacher in Neronian Athens. He had a son by the name of Thrasyllos (see especially *Moralia* 722c); the Thrasyllos in (ii) has the status of herald of the Areopagos, and so is also identified with the archon of A.D. 61 Thrasyllos (*s.v.*). Jones was the first to identify the two with the family from Cholleidai, with Annius Thrasyllos (ephebe in A.D. 112/113) as the great-grandson of the philosopher. The family would then have received Roman citizenship in A.D. 67 from M. Annius Afrinus, suffect consul in that year and companion to Nero in Greece; as such, the philosopher and his son would also have been members of Plutarch's own tribe of Leontis, from which the author drew several other prominent friends and associates (see Swain).

Anaxagoras (of Eleusis?)

LPGN II Ἀναξαγόρας (1). See Graindor (1922a) 54–55 no. 20; & Dow (1934) 159.

Testimonia: (i) *IG* II[2] 1724. (ii) ? *SEG* 47 (1997) no. 220.

Epigraphical Note: 1) Dow confirms (based on line-space) the probability of Graindor's restoration of "[An]axagor[as - -]" as archon in (i); already followed by Kirchner in the Corpus edition. 2) Given his likely date and Eleusinian background, Anaxagoras may be alternatively restored in (ii) as the local priest and/or dedicator of Julia Augusta (see entry no. 138 in the Epigraphical Catalogue).[1]

[1]Restored by Clinton (1997) 167–170 as "[Pr]axag[oras]." Indeed the space would seem to require the length of an adoptive name: as in *IG* II[2] 1724.

Status: Eponymous archon and priest of the Consul Drusus (i), certainly then after 9/8 B.C. and probably sometime during the first two decades of the 1st c. A.D.[2] Possibly also the local, Eleusinian priest of Livia as Julia Augusta in the imperial dedication (ii).

[2]Graindor points to the tailed form of the rho (P) as possibly indicating a date between the Augustan period and ca. A.D. 26/27.

Family: Given the rarity of cognate names, this archon—who was adopted into another family in the same deme, and was evidently the homonymous son of his natural father—may well be related to "Anax[- - - -] of Eleusis," who served as *prytanis* sometime in the third quarter of the 1st c. B.C. (in *Hesp.* 47 [1978] 287–289 no. 17 l. 32); there is also

the "[An]axagora[s], son of [A]naxagoras," whose funerary inscription is recorded in *Hesp*. 3 (1934) 106 no. 159.

Antiochos (of Sphettos?)

LPGN II Ἀντίοχος (13). Cf. Raubitschek (1945) 105.

Testimonia: (i) *IG* II² 1713 l. 27. (ii) *TAPA* 76 (1945) 105.

Epigraphical Note: In the *pyloros* list (ii) Raubitschek's restoration Ἀντι-[όχου] for the eponymous archon should almost certainly be retained (as given in entry no. 67).

Status: Appears in the monumental archon list (i) for the year 15/14 B.C., and cited eponymously in an early monument for public gatekeepers on the Akropolis (ii); perhaps the same individual as the *strategos* Antiochos of Sphettos in *IG* II² 2883 (see following entry).[1]

[1]Cf. Aleshire (1991) 103.

Family: If not the same as the *strategos*, then perhaps a member of Antiochos family of Eupyridai: cf. Antiochos *Herodou*, recorded ca. 20–10 B.C. as a member of the tribe Leontis (in *IG* II² 2461 l. 88, with son likely in l. 89; cf. *PA* no. 1159); cf. also the fellow demesman Antiochos *Alexandrou* in the slightly later Leontid list *IG* II² 2462 l. 11.

Antiochos of Sphettos, son of Apollonios

LPGN II Ἀντίοχος (91). Cf. Aleshire (1991) 103, under Δημήτριος of Sphettos.

Testimonia: (i) *IG* II² 2883.

Status: Hoplite general in the early 1st c. A.D. (as dated prosopographically); thus perhaps also to be identified with the archon Antiochos of 15/14 B.C. (see preceeding entry).

Family: Aleshire re-dates the period of activity for Antiochos' son Demetrios to the mid-1st A.D. (from the Flavian period); as *zakoros* of the Athenian Asklepieion, where he donated new pavements for that shrine's propylon and altar-area (*IG* II² 3187 & 3188).

Antipatros (II) of Phlya, son of Antipatros (I)

LPGN II Ἀντίπατρος (45). See most recently Geagan (1979b) 59–68 & (1997) 22. Previously, in Dinsmoor (1961) 189 no. 2; Sarikakis (1976) 37 & 41; & also Dow (1937) esp. 190–191 under no. 116 ll. 80–82.

Testimonia: (i) *SEG* 28 (1978) no. 160 ll. 10–14 (*pr. ed.* in *IG* II[2] 1059 = 1758). (ii) *Agora* XV nos. 290 ll. 18–24. (iii) *Agora* XV no. 293. (iv) *SEG* 29 (1979) no. 170. (v) *SEG* 17 (1960) no. 71. (vi) *SEG* 50 (2000) no. 198 (previously *SEG* 17 [1960] no. 70; with *pr. ed.* in *IG* II[2] 3539). (vii) *Agora* XVI no. 336 (*pr. ed.* in *IG* II[2] 1071).

Epigraphical Note: 1) The dates in *Agora* XV would seem to be too early (by some ten years); cf. now, for example, the adjusted date of "ca. 30 B.C." in the prytany document (i) (see entry no. 24 in the Epigraphical Catalogue). 2) His third hoplite generalship in (ii) can still be associated with the archonship of the elder Apolexis of Oion; see *SEG* 32 (1982) no. 137 (and entry no. 33 in the Epigraphical Catalogue).

Status: Hoplite general seven times between ca. 30–15 B.C., known mostly in eponymous fashion from prytany documents: *strategos* I ca. 30 B.C. (i); III ca. 20 B.C. (ii); V ca. 18 B.C. (iii). His third generalship (or perhaps fifth) is recorded in a special statue-dedication to him (iv), while his fifth coincided with the archonship of Demeas of Azenia (iii); the seventh and final generalship of ca. 15 B.C., in which he acted as a provident benefactor of the city's merchants, is recorded in two honorific statues: (v), awarded by the *emporoi*; & (vi) dedicated by a certain Proklos, perhaps a prominent merchant. Antipatros is otherwise known as the orator of a decree granting religious honors to the emperor Augustus (vii), perhaps while *strategos* IV (thus Geagan).

Family: The family is unknown prior to Antipatros II, and confusion persists concerning the identities and careers of his immediate descendants. A probable son is now the late Augustan archon Aiolion II *neoteros* of Phlya (*s.v.*), whose official epithet "the younger" suggests a prominent, older Aiolion. A likely grandson, Antipatros (III) *neoteros* (*s.v.*), served as archon in A.D. 44/45; cf. also the archon and *strategos* [......]ạ Αἰολίω[νος Φλυέα] in the career inscription *ArchEphem* (1971) 134–135 no. 31, with questionable date in the late 2nd c. A.D. Antipatros' descendants remained prominent in Athenian public life throughout the first and second centuries A.D.: see P. Herrmann, *ZPE* 10 (1973) 79–85; & Kapetanopoulos (1976b) 248–253. A new family stemma for the Augustan and Julio-Claudian periods is proposed as follows:

STEMMA

Antipatros I

|——————————|—————————— ?

Antipatros II (Augustan *strategos*, 7 times) — Aiolion I

| — | ?

Aiolion II *neoteros* (archon ca. A.D. 5–14) — Antipatros

| ?

Antipatros III *neoteros* (archon of A.D. 45)

|

Aiolion III (Claudian ephebe & Flavian archon)

Antipatros (III) *neoteros* of Phlya

LPGN II Ἀντίπατρος (46). See Graindor (1922a) 79–81 no. 49; & Dinsmoor (1961) 189–190 under no. 4.

Testimonia: (i) *FGrHist* 257 F 36 VI (Phlegon). (ii) *IG* II[2] 1969 l. 2 & 1970 l. 3. (iii) *IG* II[2] 1945 l. 1.

Epigraphical Note: The common restoration of the Claudian archon Antipatros (III) in the temple dedication *IG* II[2] 3242[1] should be rejected, since that inscription must be late Augustan in date[2] (see above under Aiolion *neoteros* and the commentary under entry no. 132 in the Epigraphical Catalogue).

[1]Most recently in Petrakos (1999) III 123–124 no. 156; Kajava (2000) 39; & in *LPGN* II Ἀντίπατρος (46).

[2]Cf. Lozano (2004); & Rose (1997a) 222 note 112.

Status: Archon of A.D. 44/45 in (i), appearing eponymously in two unofficial ephebic inscriptions (ii), recording a victory in the ephebic *Germanikeia*; & in one cult-association decree (iii).

Family: Although Antipatros's patronymic is not known, he may well be the son of the "new" late Augustan archon Aiolion II *neoteros* (*s.v.*); and likely then to be the grandson of the great Augustan *strategos* Antipatros II (*s.v.*). Antipatros's son Aiolion was ephebe during the archonship of Metrodoros (*IG* II[2] 1973 ll. 8–10), where he is singled out

for particular honors; and he is also identified as the archon in *IG* II² 1998, dating to the reign of Domitian (see P. Herrmann, *ZPE* 10 [1973] 84).

Apolexis (II) of Oion, son of Apellikon

LPGN II Ἀπόληξις (19) & (20). See *PA* no. 1361, with (outdated) stemma under no. 1361. Graindor (1922a) 37–38 no. 6 & (1927a) 101–102; Reinmuth (1966). Now Kallet-Marx & Stroud (1997) 178–181. Family studied in Kapetanopoulos (1974) 343–347; & Clinton (1971) 114–115 no. 7.

Testimonia: (i) *IG* II² 1965 ll. 10–13. (ii) ? *IG* II² 3505 l. 6. (iii) *IG* II² 1040 (+1025) ll. 14 & 35, 1048, 2876; *Agora* XV nos. 281 ll. 2–3, 290, 291, & 292a l. 3 (cf. *SEG* 29 [1979] no. 125); *F. Delphes* III.2 no. 61 ll. 1–2; *SEG* 30 (1980) no. 93 ll. 1–2 (with C. Habicht, *Chiron* 21 [1991] 12). (iv) *Agora* XVI no. 335 (= *SEG* 24 [1969] no. 141 = *IG* II² 1051+1058+*Hesp.* 36 [1967] 67 no. 12). (v) *SEG* 30 (1980) no. 93 ll. 20–22. (vi) *SEG* 50 (2000) no. 196. (vii) *IG* II² 2461 l. 4 (see entry in the Epigraphical Catalogue).

Epigraphical Note: 1) Most importantly, the speculative pre-Augustan archon "Apolexis II" of ca. 46/45 B.C. (a notion revived by Reinmuth) has now been discarded, thus reverting to the correct view of Graindor (in [1922a] 37 n. 1 & [1927a] 101–102). 2) The ephebic inscription (i) has been assigned by Dow (1983) 98 to the same *ephebeia* as that recorded by *IG* II² 1961, of ca. 40 B.C. (together with *IG* II² 2463, now classed as an ephebic document). 3) Apolexis should almost certainly be restored as the eponymous archon in the Lemnian Decree (iv).

Status: Apolexis (now "II") *Apellikôntos* of Oion first appears ca. 40 B.C. as ephebic treasurer (i). During the (early-mid) 20s B.C., he held his first public office, evidently a treasury position (ii). In ca. 20 B.C. he served as archon, appearing eponymously in at least eight extant documents (iii), with Antipatros of Phlya as *strategos* III (synchronization in *SEG* 28 [1978] no. 161). As noted above, Apolexis should almost certainly be restored as the archon in the Lemnian Decree (iv), in which Oinophilos (II) of Steiria appears as the annual herald of the Boule;[1] the same Oinophilos is listed as such under the archon Apolexis in (iii), the prytany record *Agora* XV no. 290 (= *IG* II² 2467). As a member of the *genos* Kerykes, during his archonship Apolexis also joined in sponsoring the honorific decree (v) for the Eleusinian *daidouchos* and fellow Kerykes Themistokles (II) of Hagnous (*s.v.*). Probably soon after his archonship, Apolexis served as gymnasiarch (vi). At about that time, or soon there-

after, he was listed first among his demesmen in a catalogue of the tribe Leontis (vii).

[1]For the annual nature of the office, see Geagan (1967) 105; for the identification, see Aleshire (1991) 135 no. 2.

Family: Apolexis is attested as a member of the venerable and prestigious *genos* Kerykes (though previously overlooked as such); whether this was a traditional family connection is not known. His father, Apellikon of Oion, is now identified as the mint-magistrate of 60/59 B.C. (cf. Habicht [1991] 11–12). His wife Ladameia was connected with the Medeios family of Peiraieus (but cf. Kapetanopoulos [1974], with *IG* II[2] 4034); they had at least two children, a daughter Lamidion (hearth-initiate in Clinton [1971] 114–115 no. 7 = expanded text of *IG* II[2] 3519) and a son Lysandros (married to Sostrate, a *zakoros* and adopted daughter of Eudemos Cholargeus[2]; in *IG* II[2] 3520 & 3909). As presented in the following revised stemma, with the new date for his father, Apolexis (II) is now an older cousin (rather than uncle) of Apolexis (III) *Philokratous* (see following entry), whose own father served as archon in 48/47 B.C. They appear together as co-evals in the tribal registry (v).

[2]On this unsual adoption of a daughter, for family and cult purposes, see Graindor (1931) 129–130.

NEW STEMMA
Apellikon (I)
(mint-magistrate 94/93 B.C.)

Lysandros (IV) archon of 52/51 B.C.	Apellikon II (mint-magistrate 60/59 B.C.)	Philokrates II (archon of 48/47 B.C.)
|	|	|
Ladameia ~	Apolexis II (archon c. 20 B.C.)	Apolexis III (archon, c. 17/16 B.C.)
		|?
Lamidion	Lysandros ~ Sostrate (*IG* II^2 3519)	Skamandros (*IG* II^2 3909)

Apolexis (III) of Oion, son of Philokrates (II)

LPGN II ᾿Απόληξις (21); & see *PA* no. 1362, with (outdated) stemma under no. 1361; with Graindor (1922a) 51 no. 17. Now see Kallet-Marx & Stroud (1997) 179; and Kapetanopoulos (1974) esp. 346. With earlier formulations in Reinmuth (1966) 93; & Dow (1937) 189 under no. 116 line 1.

Testimonia: (i) *Agora* XV no. 293 l. 1. (ii) ? *IG* II[2] 3505 l. 6. (iiia) *IG* II[2] 2997 ll. 3–6 & (iiib) *F. Delphes* III.2 no. 63 ll. 1–2. (iv) *IG* II[2] 2461 l. 5.

Status: Apolexis (III) *Philokratous* first appears as sponsor for a prytany decree dated to the archonship of Demeas of Azenia and the fifth hoplite generalship of Antipatros II of Phlya (i), probably belonging to 18/17 B.C. (see entry under Demeas). His archonship, which is conventionally dated to ca. 8/7–1 B.C. (based on the assumption that he was a generation younger than Apolexis *Apellikôntos*),[1] almost certainly took place in the following year of 17/16 B.C.; as recorded in two documents: one a dedication to Hermes by a lamp-race victor in the Epitaphia festival (iiia); the other a record of a *dodekais* to Delphi (iiib), probably the last. The last attested appearance of Apolexis (III) is in a tribal registry for Leontis (iv), which should probably be dated to ca. 10 B.C. (see relevant entry in the Epigraphical Catalogue).

[1]As still in the *LPGN* entry: "c. 8–1 B.C."

Family: As presented in the new family stemma above, Apolexis (III) should now be regarded as a cousin of Apolexis (II): their fathers were clearly co-evals, while the evidence for his archonship makes him a contemporary to Apolexis (II); this would explain the distinguishing use of the patronymic, rather than the epithet *neoteros*, which is reserved for a succeeding family generation. A possible son Skamandros of Oion is now known (as a *paidotribes*) from an inscribed ephebic relief in the Louvre (see Winters [1992]); there is also the ephebe Apolexis known from *IG* II^2 1989 (l. 6), an ephebic decree dating to the archonship of Diokles of Hagnous, from the reign of Caligula (for the new date, see entry no. 55 in the Epigraphical Catalogue).

Apollonios (II) of Acharnai, son of Ktesikles I

LPGN II Ἀπολλώνιος (100). Cf. stemma in Clinton (1974) 58 Table 1 (slightly revised from *PA* under no. 9111); & Kapetanopoulos (1968a) stemma D.

Testimonia: (i) *SEG* 30 (1980) no. 93 ll. 24–25.

Status: A member of the *genos* Kerykes, Apollonios of Acharnai is known only as having served ca. 20 B.C. as one of the *hymnagogoi* chosen to honor the Eleusinian *daidouchos* Themistokles (II) of Hagnous (i).

Family: Descended from a leading priestly and agonistic family of the 2nd c. B.C. (see *PA* nos. 1522–1524, with stemma under no. 4638), including Apollonios (I), the distinguished author of the treatise "On Athenian Festivals" (see *FGrH* 365 T1 [= *IG* II^2 3487] & F1–5). Apollonios II evidently was the grandson of the early 1st-c. B.C. *daidouchos*

Sophokles (III) of Acharnai; he was thus filiated with the daidouchic Themistokles/Theopompos family of Hagnous. The family is not well documented for the Roman period (see *PA* no. 1521): a likely younger son of Apollonios can be found in the grave monument *Hesperia* 19 (1950) 29 no. 7[1]; and given the singularity of the name in the deme of Acharnai, the same man (or perhaps a hypothetical brother "Ktesikles II") may also be restored as the *zakoros* in the Acharnian dedication to Ares and Augustus in *IG* II² 2953 l. 3.

[1]Now also in Osborne (1988) 11 no. 7, "1st B.C./A.D. 1st."

Apollonios (II) of Rhamnous, son of Apollonios (I).

LPGN II Ἀπολλώνιος (347).

Testimonia: (i) *I. Délos* no. 1626 (= *BCH* 31 [1907] 337 no. 2).

Status: Epimelete of Delos toward the end of the 1st c. B.C.; known from his participation in the erection of the honorific statue (i) to a L. Calpurnius Piso, probably to be identified as Piso the Pontifex (cos. 15 B.C.), who was also honored at Athens (in *IG* II² 4163).[1]

[1]For this identification, see Syme, *RP* 2, 508.

Apollophanes (of Acharnai?)

Testimonia: (i) *IG* II² 2953 ll. 1–2.

Status: Priest of Ares during the reign of Augustus; known from the "thanksgiving" dedication (i) to Ares and Augustus, which probably marked the transferal of the cult of Ares from Acharnai to the Athenian Agora.

Family: Unknown, though presumably from Acharnai, given his cult association.

Archikles (IV) of Lakiadai, son of Thrasykles (II)

LPGN II Ἀρχικλῆς (24); *PA* no. 2503, with stemma under no. 2501. See now Aleshire (1991) 91–92 under Ἀρχικλῆς (I).

Testimonia: (i) *IG* II² 1718 ll. 5–6. (ii) *F. Delphes* III.2 nos. 59 l. 7 & 60 l. 6.

Status: Polemarch evidently at the beginning of Augustus' reign, under the archonship of Menneas (i). Archikles of Lakiadai also served as

mantis or seer for the first two Athenian *dodekais* commemorations at Delphi, during the 20s B.C., under the archonships of Architimos of Sphettos and Apolexis (II) *Apellikôntos* of Oion (ii).

Family: Member of an influential family of Hellenistic and early Roman Athens, with a history going back to the early 3rd-c. priest of Asklepios, Archikles (I). Two sons are known: Thrasykles III, a prize-winning poet in the City Dionysia, served as Pythian judge and the *hieromnemon* in the first Athenian *dodekais* (see *F. Delphes* III.2 nos. 59 l. 7 & 67 [= *Syll.*^{3} 772]); the younger son, Epigenes, was *prytanis* of Oineis ca. 30–20 B.C. (*SEG* 28 [1978] no. 94 l. 27). A possible son may be identified with the Thrasykles (of Lakiadai?) who in A.D. 27/28 motioned a public decree in the Athenian assembly (see *SEG* 21 [1965] no. 499 l. 5). Family interest in the Dionysia is again attested around the turn of the 1st c. A.D.: the winning tribal chorus-leader for the festival held under the archonship of Philopappos was an Archikles of Lakiadai (see *IG* II^2 3112 l. 16)—a great-grandson of Archikles (IV)?

Architimos of Sphettos, son of Architimos

See *LPGN* II Ἀρχίτιμος (2) & (9); cf. *PA* no. 2567. Graindor (1922a) 35–37 no. 5 & (1923) 269 no. 90; cf. Dinsmoor (1931) 292–293.

Testimonia: (i) *Agora* XV no. 288 l. 30 (restored) & *F. Delphes* III.2 nos. 59, 60 (= *Syll.*^{3} 773), & 67 (= *Syll.*^{3} 772). (ii) *SEG* 30 (1980) no. 93 l. 22.

Status: Eponymous archon either in the Pythian year 30/29 B.C. or (perhaps more probably) 26/25 B.C. (i), Architimos of Sphettos was also a member of the *genos* Kerykes and as such later served (ca. 20 B.C.) as one of the *hymnagogoi* who proposed honors for the Eleusinian *daidouchos* Themistokles of Hagnous (ii).

Family: According to Kirchner, the father may be identified with Architimos of Sphettos, *thesmothetes* 56/55 B.C. (*IG* II^2 1717 l. 11). His daughter Megiste is known from a personal dedication to the Mother of the Gods (*IG* II^2 4714; as identified by Graindor [1922a] 27), which is dated to the archonship of Epikrates.

Areios of Oion, son of (G. Julius) Nikanor

LPGN II Ἄρειος (5). See now Follet (2004) 146; reviving Graindor (1922a) 60–61.

Testimonia: (i) *IG* II² 2892.

Status: Eponymous archon probably in the mid-1st c. A.D. (dated prosopographically), known from the dedication (i) to Apollo "under the Heights."

Family: Now again regarded as the son of the Syrian benefactor G. Julius Nikanor (thus Follet; & cf. Jones [1978] 226); and not as the son of the philosopher Areios of Alexandria (*PIR*² A 1035), as most recently restated in Byrne (2003) 313, Iulius no. 54.

Areios (II) of Paiania, son of Dorion (I)

LPGN II Ἄρειος (8). Graindor (1922a) 34–35 no. 4 & (1923) 268 no. 69.

Testimonia: (i) *IG* II² 3173. (ii) *IG* II² 2338.

Epigraphical Note: Areios (Ἄρηος) may perhaps be restored as archon in one or both of the following prytany documents: Agora XV nos. 288 l. 30 ἐπὶ Ἀρ[ήου ἄρχοντος] (*pr. ed.* ἐπὶ Ἀρ[χιτίμου? ἄρχοντος]) & 289 l. 3 [ἐπὶ Ἀρή]ου ἄρχον[το]ς (see entries nos. 28 & 34, respectively, in the Epigraphical Catalogue).

Status: Areios of Paiania served ca. 19 B.C. as eponymous archon in the dedication of the Temple of Roma and Augustus on the Akropolis (i), undertaken during the hoplite generalship of Pammenes II of Marathon (*s.v.*). His archonship is also attested in the revised membership list of the *genos* Amynandridai in (ii), which was compiled at the archon's own personal expense as the archon of the *genos*.

Family: A probable cousin,[1] Dorion *Areiou*, was *thesmothetes* in the early Augustan period, during the archonship of Menneas (*IG* II² 1718 l. 9). Areios' (unmarried) daughter is evidently recorded on a tombstone (IG II² 7030) for Gorgias, the daughter of Areios of Paiania; with her mother (and Areios' wife) as Herma, the daughter of Gorgios of Melite. New family stemma follows:

[1]Cf. S. Koumanoudes, *Athenaion* 9 (1881) 239 under no. 4 suggests that Dorion could be the son of the archon Areios; but that was long before the chronology of these inscriptions was properly sorted out.

New Stemma

Gorgios of Melite		Dorion I	----- (brothers) -----	Areios I
|		|		|?
Herma	~	**Areios** II (archon ca. 20 B.C.)		Dorion II (early Augustan *thesmothetes*)
|				
Gorgias				

Argaios of Pambotadai, son of Teimarchos

LPGN II Ἀργαίος (3). Graindor (1923) 267–268 no. 68.

Testimonia: (i) *Agora* XV no. 286 l. 45 (= *IG* II² 1757 l. 44). (ii) *IG* II² 2338 l. 13. (iii) *IG* II² 1964 l. 1. (iv) *IG* II² 1721 l. 8.

Epigraphical Note: for Argaios' service as *kosmetes* in (iii), see entry no. 50.

Status: Argaios served ca. 30 B.C. as *prytanis* of Erechtheis (i). By the late 20s B.C. he appears as a member of the Amynandridai in a newly compiled *gennetai* list (ii); shortly thereafter (ca. 19 B.C.) he served as *kosmetes* (iii). In 14/13 B.C. Argaios appears for the last time, as a *thesmothetes* under the archon Polyainos of Sounion (iv).

Family: His father or cousin Teimarchos served as *prytanis* ca. 40 B.C. (*Agora* XV no. 285 l. 5), but evidently was deceased by the archonship of Areios in ca. 19 B.C. since he does not appear in the new catalogue of the Amynandridai. A probable cousin, Aphrodisios (perhaps the younger brother of Teimarchos), served as *prytanis* in the same year as Argaios (*Agora* XV no. 286 l. 44).

Aristodemos (II) of Trikorynthos, son of Argeios (II)

See *LPGN* II Ἀριστόδημος (66) & (67). Cf. Traill (1978) 290 under line 11; & Clinton (1974) 97–98, under *hymnagogoi*.

Testimonia: (i) *Hesperia* 47 (1978) 289–290 no. 18 l. 11. (ii) *SEG* 30 (1980) no. 93 l. 19. (iii) *Agora* XV no. 302 & ? *IG* II² 2307. (iv) *IG* II² 7545.

Epigraphical Note: The new archon "Aristod[emou]" in (iii), dated to the beginning of the 1st c. A.D.: a very rare name, he is here identified with the Kerykes Aristodemos;[1] as such he is roughly contemporary with the fellow Kerykes Demochares of Azenia, archon after 9/8 B.C.

[1]*Contra*, Follet (1989) 41, where the name is restored as "Aristox[enou]" & identified with the archon of 55/54 B.C.; with notice given in *SEG* 39 (1989) no. 311 #5.

Status: Aristodemos first appears ca. 30 B.C. as *prytanis* ("Aristod[emos -] Trikorynthos") for Aiantis (i). As a member of the *genos* Kerykes, he acted ca. 20 B.C. as a *hymnagogos* in the decree honoring the *daidouchos* Themistokles of Hagnous, where his full name is preserved (ii). Aristodemos now appears to have served as eponymous archon around the turn of the 1st c. B.C. (iii). His grave monument (now lost) is recorded in (iv).

Family: Likely to be the son (thus Clinton) or, more likely now, the grandson of Argaios (I) of Trikorynthos, twice archon in 97/96 and 96/95 B.C. and hoplite general (*IG* II^2 2872; with *PA* no. 1586).

Ariston of Athmonon, son of Sosistratos

LPGN II Ἀρίστων (60). Graindor (1923) 269 no. 84; & cf. Stamires, in *Hesp.* 26 (1957) 254–258.

Testimonia: (i) *SEG* 28 (1978) no. 161 (cf. 32 [1982] no. 137). (ii) *IG* II^2 2338 ll. 9 & 70. (iii) *SEG* 30 (1980) no. 99.

Status: Priest of Kekrops from at least ca. 20 B.C. (during the archonship of Apolexis II), when he was honored by the prytanizing tribe Kekropis as priest of the eponymous hero (i). In the archonship of Areios of Paiania, ca. 19 B.C., he appears as cult priest and *gennetes* in the newly revised list of the *genos* Amynandridai (ii); and again a year or two later in a commendation decree published by the *genos* (iii).

Family: Ariston's daughter may be recorded in the (undated) tombstone *IG* II^2 5357 for Chariessa, daughter of Ariston of Athmonon (as suggested by Kirchner).

Asklepiodoros (II) (Tib. Cl.) of Gargettos, son of Menandros (I)

See *LPGN* II Ἀσκληπιόδοτος (4) & Ἀσκληπιόδωρος (9). See Pantos (1973); in *SEG* 38 (1988) no. 176. Cf. Follet (1989) 39–40; reported in *SEG* 39 (1989) no. 311.

Testimonia: (i) *SEG* 38 (1988) no. 176. (ii) *SEG* 34 (1984) no. 190 (= *IG* II^2 3531 + Clinton [1974] 126). (iii) *IG* II^2 4722.

Epigraphical Note: 1) The date given below for (i) is that of the original editor;[1] for further discussion see entry no. 100 in the Epigraphical Catalogue. 2) As suggested in the Epigraphical Catalogue (under entry

nos. 193 & 194), Asklepiodoros should be identified in two matching career inscriptions from the mid-1st c. A.D. from Eleusis (ii) & (iii), where he is honored by his daughter Claudia Tatarion III (perhaps in [iii] by his sister Claudia Tatarion II).

[1]The editors of *SEG* incorrectly report Pantos' date of the mid-1st c. A.D. as "ca. 50 B.C."; the mistaken date is followed by Follet (1989) 39–40 (& reported in *SEG* 39 [1989] no. 311).

Status: A "new" archon of the mid-1st c. A.D. (probably late 40s or early 50s A.D.), known from the ephebic lamp-race victory dedication (i). According to the suggested restoration for the career inscriptions (ii) & (iii), Asklepiodoros went on to hold all the other chief offices of state: *strategos* twice & herald of the Areopagos, as well as *gymnasiarchos*. Asklepiodoros is also, apart from Tib. Cl. Novios of Oion, the only attested *agonothetes* of the city's new penteteric imperial festival, the "Great *Kaisarea Sebasta*" (probably that of A.D. 51/52 or 55/56). Asklepiodoros and his family were awarded Roman citizenship either late in the reign of Claudius or under Nero.

Family: Asklepiodoros' father was the early Tiberian archon Menandros (*s.v.*), who served as the city's first priest of the Roman Senate, the Demos and the Graces; his aunt is the dedicant Tatarion (*s.v.*) in *IG* II[2] 3241 (as restored in the Epigraphical Catalogue, no. 143). His sister Claudia Tatarion (II) served as priestess of Demeter & Kore in the late Neronian or Flavian periods, appearing as such in the (building?) dedication in *IG* II[2] 4868; she also dedicated an honorific 'career inscription' at Eleusis to her brother (iii), as did her niece Claudia Tatarion III (ii).

B

Boethos

LPGN II Βόηθος (8). Graindor (1922a) 67 no. 35.

Testimonia: (i) *IG* II[2] 1713 l. 38 & *SEG* 25 (1971) no. 224 (= *Hesp.* 37 [1968] 290–291 no. 31).

Status: Eponymous archon in A.D. 29/30 (i), otherwise unknown.

Family: With his filiation unknown, it is impossible to say what Boethos' family background was. The name is relatively rare in the 1st c. A.D.,

and restricted to the Claudian period: Boethos of Eupyridai (*IG* II^2 1945 l. 39, 45/46) and two ephebes are known with the name (*IG* II^2 1970 l. 68 [from A.D. 44/45] & 1973 l. 28); there is also a Boethos whose son Dionysios is known from a votive offering made on Delos (see *PA* no. 4118). It would be interesting to know whether he was related to the Epicurean philosopher Boethos, a contemporary of Plutarch (see *Moralia* 673c).

C

Charmides (II) of Kephisia, son of Diogenes (II)

Graindor (1922a) 66 no. 30.

Testimonia: (i) *IG* II^2 1713 l. 33.

Epigraphical Note: Name restored as Χαρμ[ίδης] in (i) by Graindor, with full filiation based on *IG* II^2 1757 l. 25 (now *Agora* XV no. 286), though he incorrectly equated the two.

Status: Eponymous archon of A.D. 24/25 (i).

Family: His grandfather, now Charmides (I), is likely to be a *prytanis* of the early Augustan period (in *Agora* XV no. 286 l. 25 = *IG* II^2 1757).[1]

[1]= *LPGN* II Χαρμίδης (20).

Chrysippos (Tib. Cl.?) (of Phlya?)

LPGN II Χρύσιππος (12). See Byrne (2003) 180, under Claudius no. 255.

Testimonia: (i) *IG* II^2 2302 ll. 5–6. (ii) *Agora* XV no. 310a.

Epigraphical Note: 1) In Byrne the Chrysippos in the *pyloros* inscription (i) and the "prytany" document (ii) are unaccountably associated with the 2nd-c. ephebe Chrysippos *Damasiou* of Phlya (in *IG* II^2 7671; see Follet [1976] 174). The *pyloros* inscription (i) should probably be re-dated (from the late Julio-Claudian period) to the second quarter of the 1st c. A.D., since the honorand in the inscription—Protogenes of Azenia, eleven-times *pyloros*—is not documented in the later corpus of these inscriptions (see entry no. 77 in the Epigraphical Catalogue).

Status: Archon probably sometime in the second quarter of the 1st c. A.D., as cited eponymously in the *pyloros* dedication (i). Given the rarity of the name (see below) this archon may be identified with Tib. Cl. Chrysippos in the prytany decree (ii) from the mid-1st c. A.D., where he is restored as eponymous archon.

Family: The name is rare for the Roman period, and otherwise unknown before the 2nd c. A.D., when it occurs solely in the demes of Azenia and Phlya (from the latter deme, cf. *LPGN* II Χρύσιππος (13)). Azenia: in the 3rd-c. inscriptions *Agora* XV no. 458 l. 20 & *IG* II^2 2486 l. 48. Phlya: with the early 2nd-c. ephebe noted above; and particularly the prominent Antonine Athenian Claudius Chrysippos (= Byrne, Claudius no. 258).

D

Deinophilos (?)

Graindor (1922a) 82 no. 51.

Testimonia: (i) *FGrHist* 257 F36 XXII (Phlegon).

Epigraphical Note: The name could well be corrupt,[1] since Deinophilos (Δεινόφιλος) is not attested onomastically in Athens for any period.[2] Perhaps the name should be revised as Demophilos (Δ⟨ημ⟩όφιλος), with possible relationship to the later archon Claudius Demophilos (of A.D. 102/3—in *I. Délos* no. 2535 l. 41 = Woloch (1973) 179, Claudius no. 44.);[3] or, more speculatively, the archon's name could also be revised as Oinophilos (⟨Ὀ⟩ινόφιλος), and then identified with Tib. Cl. Oinophilos V of Trikorynthos (*s.v.*), the well-known Eleusinian Hierophant and Claudian-Neronian & early Flavian public figure.

[1]Comparable mistakes over the names of the synchronous Roman consuls abound in the manuscripts and editions of this work of Phlegon; thus for the year A.D. 49 alone both consuls are misnamed: Quintus Veranius as "Veratius," & Gnaius Pompeius Gallus as "Gaius."

[2]Only this Deinophilos is referenced in *LPGN* II Δεινόφιλος (1).

[3]As for a possible demotic, in the Augustan period the name appears simultaneously in two relatively prosperous demes, Eupyridai and Leukonoion, with two homonymous cousins in the latter (see *PA* nos. 5450, 3682 & 3683, respectively). They all appear ca. 20–10 B.C. in the Leontid tribal list *IG* II^2 2461 (ll. 32 & 34); for the date, see the Epigraphical Catalogue.

Status: Eponymous archon in A.D. 48/49 (or 49/50); not epigraphically attested, and otherwise unknown.

Demeas of Azenia, son of Dioskourides

LPGN II Δημέας (22). Graindor (1923) 272 no. 122; Dow (1937) 189 under no. 116 n. 1. Cf. Reinmuth (1966) 96.

Testimonia: (i) *IG* II^2 3505 (+*SEG* 23 [1968] no. 111). (ii) *Agora* XV no. 293 l. 3.

Epigraphical Note: Reinmuth restored the demotic in (i), following the suggestion of Dow (= *SEG* 23 [1968] no. 111). Either Demeas or his near contemporary Areios of Paiania could be restored as archon in *Agora* XV no. 289 l. 3: [ἐπὶ Δημέ]ου ἄρχον[το]ς (see entry no. 34 in the Epigraphical Catalogue).

Status: Archon during the fifth hoplite generalship of Antipatros of Phlya, ca. 18/17 B.C. (ii), Demeas of Azenia previously served as *epimeletes* sometime before the archonship of Apolexis (II) in ca. 20 B.C. (i).

Family: Father Dioskourides was *prytanis* of Hippothontis ca. 50 B.C. (*Agora* XV no. 278 l. 34). Dow believed that the later archon Demochares of Azenia (*s.v.*) was related.

Demochares of Azenia, son of Menandros (III)

See *LPGN* II Δημοχάρης (20) & (21). *PA* no. 3711, with stemma under no. 9864. Graindor (1922a) 55–56 no. 21 & (1923) 274 no. 150; Kapetanopoulos (1968a) 498 no. 10.

Testimonia: (i) *Agora* XV no. 280 l. 3. (ii) *SEG* 30 (1980) no. 93 ll. 21. (iii) *IG* II^2 3176 ll. 1–3. (iv) *IG* II^2 4308 + *ArchEphem* (1968) 194–195 no. 25. (v) *IG* XII.8 26 ll. 8–10.

Epigraphical Note: Demochares has been restored as archon in (iv) by Kapetanopoulos.

Status: Demochares of Azenia first appears ca. 30 B.C. as *prytanis* of Hippothontis, during the first hoplite generalship of Antipatros of Phlya (i). A member of the *genos* Kerykes, Demochares appears again ca. 20 B.C. as one of the clan's twenty *hymnagogoi* who proposed honors for the Eleusinian *daidouchos* Themistokles of Hagnous (ii). Soon after 9/8 B.C. he served as eponymous archon (iii) and possibly (iv), the latter being a monument erected in the sanctuary of Asklepios in honor of Leonides

(V) of Melite, archon of 12/11 B.C. (and related by marriage, see below). His heraldship of the Areopagus is recorded in the Lemnian inscription (v).

Family: Son of Menandros *Democharous*, a fellow *hymnagogos* and probably the eponymous archon of ca. 39/38 B.C. (in *IG* II[2] 1043). His daughter Philistion[1] is known for having married into the influential Leonides-Lysiades family of Melite, through her marriage to Timotheos (I), younger brother of the archon and *strategos* Leonides (V) (*IG* II[2] 5315).

[1]Recorded in Kapetanopoulos (1968a) 509 no. 61.

(De)mosthenes (or (Ti)mosthenes?)

LPGN II Δημοσθένης (9). Graindor (1922a) 82–83 no. 52.

Testimonia: (i) *IG* II[2] 1979 ll. 1–2.

Epigraphical Note: The Corpus restoration of the eponymous archon in (i) as [Δη]μοσθέ|[νους] is based on Graindor's erroneous identification with the earlier archon *basileus* Demosthenes (in *IG* II[2] 1735 l. 4). It is possible therefore that the archon should be restored in different fashion: as suggested in the Epigraphical Catalogue (under no. 64), [Τει]μοσθέ|[νους] is an attractive alternative: a name common to the prominent Eumolpid and Kerykid families of Anaphlystos and Kephisia, respectively.[1]

[1]For this period, cf. the Timosthenes of Anaphlystos who proposed the Consolation Decree of ca. A.D. 39/40 in *IG* IV, 1[2] 82–84 (ll. 8–9, 19–20, 25, & 45) and was honored at Epidaurus (in *I. Epidauros* no. 36 ll. 3–9); the family may have been related to the Kerykes Timosthenes/Timarchos family of Kephisia, prominent in the Augustan period (see *SEG* 30 [1980] no. 93 ll. 25–26).

Status: Archon conventionally dated to the Claudian period (although his term could be earlier in date), appearing eponymously in the ephebic catalogue (i).[2]

[2]The Claudian date is essentially derived from the description of the ephebes as *philoi gorgoi* (*gnêsioi*), a practice believed by Dittenberger to be Claudian in date; however, the same characterization is given in *IG* II[2] 1989, which now dates to the reign of Gaius Caligula (see the Epigraphical Catalogue).

Family: If Graindor's restoration is to be retained, then there are a number of possible demotics: by the late 1st c. A.D., the name Demosthenes appears most commonly in the demes of Sounion and Sphettos, with singular instances for Kephisia, Kydathenaion, Pallene, & Phlya. Dur-

ing the Augustan period, the Demosthenes family of Eupyridai appears to have been particularly large and prosperous, at least in view of the tribal catalogue of Leontis from ca. 20 B.C. (*IG* II^2 2461 ll. 73, 83, 84, & 114); with names alternating between Demosthenes and Apollonios in one line, and Demosthenes and Apelles in the other (see *PA* nos. 3588, with stemma, & 3589).

Demostratos (II) of Pallene, son of Dionysios

LPGN II Δημόστρατος (57) & (58). Cf. Oliver (1950) 85; Clinton (1974) 77.

Testimonia: (i) *SEG* 30 (1980) no. 93 l. 25. (ii) *IG* II^2 2464 l. 14. (iii) *IG* II^2 3242.

Epigraphical Note: Demostratos of Pallene should be identified in (ii), in place of Δ. Δ. "[Μελιτέα]?" (for the name does not come into the famous family of that deme until the 2nd c. A.D.; see entry directly above). For a new, late Augustan date for (iii), see the Epigraphical Catalogue (entry no. 132).

Status: A member of the *genos* Kerykes, Demostratos of Pallene appears ca. 20 B.C. with his father as one of the clan's *hymnagogoi* who proposed honors to the *daidouchos* Themistokles of Hagnous (i).[1] Toward the end of the century he may have been one of the prominent Athenians selected by the Eleusinian hierophant to help prepare the cult-table (*trãpeza*) of Plouton (ii). Under the archon Aiolion (II) *neoteros* and serving as *strategos* Demostratos had succeeded Pammenes of Marathon in the second and last attested priesthood of Roma and Augustus (iii),[2] evidently between ca. A.D. 4–14; in this capacity he supervised the rededication of the newly restored Temple of Nemesis at Rhamnous to the empress *Thea* Livia.

[1]= *LPGN* II Δημόστρατος (57).
[2]= *LPGN* II Δημόστρατος (58).

Family: As Clinton observes, he is the son of Dionysios of Pallene (*s.v.*), who appears in the same Augustan decree (*SEG* 30 [1980] no. 93 ll. 11–12), as the Eleusinian "Herald of the Twin Goddesses." His mother appears to have been Megiste, the daughter of Dionysios of Marathon (with tombstone in *IG* II^2 6804). The Delian epimelete of 80 B.C., Hermaphilos, the adopted son of Hermaphilos of Pallene and the natural son of Dionysios of Pallene, should be related (cf. *I. Délos* no. 1955). See the family stemma under Dionysios of Pallene.

Demostratos (Tib. Cl.) (III) of Pallene (?), (son of [Dionysios II])

LPGN II Δημόστρατος (18). Byrne (2003) 141, Claudius no. 81. Cf. Woloch (1973) 179 no. 46.); & Follet (1976) 162.

Testimonia: (i) *FGrHist* III F 36 XXIII (Phlegon). (ii) ? *Agora* XVII no. 78.

Epigraphical Note: Given the great rarity of the name (see under *Family*), this Demostratos is likely connected with the Dionysios/Demostratos family of Pallene, and thus the grandson of the late Augustan *strategos* Demostratos II (*s.v.*). If correct, he should then be identified in the tomb columella (ii): [Κλ]αύδιος [Δημό]στρατος [Παλλη]νεὺ̣ς (as restored in Byrne; *contra*, Meritt [1960] 74 no. 145). Demostratos (III) would then be the first member of his family attested with Roman citizenship. The only other possible candidate for this general period, Claudius Demostratos of Sounion (see under Claudius Neikoteles of Sounion), appears to have been active in the Flavian period.

Status: Eponymous archon in A.D. 64/65 (i). His tombstone may be preserved in (ii).

Family: Following family custom, the father of Demostratos should be a Dionysios (II), perhaps one of the councillors Dionysios of Pallene known from the early 1st c. A.D. (in *Agora* XV no. 309 ll. 44 & 45); see the family stemma below under Dionysios of Pallene. Byrne believes that it was through this family of Pallene that the name Demostratos came into the prominent Claudii of Sounion and Melite. The family would certainly appear to have received the Roman citizenship under Claudius or Nero, if the *prytanis* Tib Cl. Dionysios of Pallene of the early 3rd c. A.D. (= Byrne 141, Claudius no. 85) is a descendant.

Demostratos (Tib. Cl.) of Sounion, son of Tib. Cl. Neikoteles of Epidauros/Sounion

LPGN II Δημόστρατος (69). Most conveniently, see now Byrne (2003) 142–143, Claudius no. 94. Original studies in Kapetanopoulos (1964) & (1968a) 497–498 no. 7, with stemma "B"; & Woloch (1973) 182 no. 46.2; Clinton (1974) I 38 & 53, 108 no. 14; & cf. also Follet (1976) 162 & (1989) 39. See also Graindor (1922a) 91 no. 61; & Oliver (1952) 394–395.

Testimonia: (i) *SEG* 24 (1969) no. 220. (ii) *IG* II^2 4071 ll. 22–27. (iii) *Agora* XV no. 313 ll. 8–15 (with Follet [1976] 162).

Epigraphical Note: As indicated in the entry above, Demostratos of Soun-

ion may be the same as the archon Demostratos of A.D. 64/65 (hence his inclusion in this catalogue), though necessarily at an early age (around 25). Hence Byrne distinguishes between these two homonymous officials.

Status: Demostratos was an especially prominent public figure in the second half of the 1st c. A.D.: hoplite general, gymnasiarch, herald of the Areopagos, Athenian *exegetes*, priest of Poseidon Erechtheus, and finally the *agonothetes* of the Great Eleusinia festival (ii); the latter office is also recorded in the prytany record (iii), dated to ca. A.D. 90 (during the archonship of M. Annius Pythodorus)—perhaps near the end of his life.[1] As a boy he also enjoyed the honor of being selected as hearth-initiate at the Eleusinian Mysteries (i).

[1]Dated by Follet (1989) 39 to one of the Great Eleusinia years A.D. 87/88, 91/92, or 95/96.

Family: Demostratos must have been a member of the *genos* of the Eteoboutadai through his mother, Philippe (I), the daughter of Lykourgos of Pallene (hence his eligibility for the priesthood of Poseidon Erechtheus).[2] He received his Roman citizenship through his father, Tib. Cl. Neikoteles, who appears originally to have been from Epidauros, where he enjoyed prominence as a civic benefactor in the Caligulan and Claudian periods, as imperial priest and sponsor of three consecutive imperial Asklepeia festivals (probably those of A.D. 37–45).[3] Demostratos' offspring are recorded in *IG* II^2 2342: his daughter Philippe (II) married twice, first into a prominent family of Ephesos (where they lived for a time) and then into the daidouchic Leonides/Lysiades family of Melite, marrying the Eleusinian *daidouchos* Tib. Cl. Sospis (I), son of Lysiades (VI); with grandchildren, the archon and imperial highpriest Tib. Cl. Lysiades (VII) (also in *IG* II^2 3609), the archon Demostratos (II), Leonides (IX), & Philippe (III).[4]

[2]Thus Kapetanopoulos (1968a) 508 no. 58.

[3]Thus Kapetanopoulos (1964) 122 & (1968a) 507 no. 44. Neikoteles' Epidaurian career: *IG* IV.1^2 602 & *AE* (1980) no. 855; *IG* IV.1^2 1 654, 664, 674 & *Syll.*^{3} 802 ll. 21–22.

[4]See also Kapetanopoulos (1968a) 498 no. 8 (Demostratos II) & 506 no. 40 (Lysiades VII).

Diokles (I) of Hagnous, son of Themistokles (II)

LPGN II Διοκλῆς (102); *PA* no. 4011, with stemma under *IG* II^2 3510. See most recently Geagan (1997) 24; cf. also, Kapetanopoulos (1968a) 500–501 under no. 26, & 518 for stemma.

Testimonia: (i) *IG* II² 1989 (+*SEG* 34 [1984] no. 155) ll. 2–3. (ii) *IG* II² 3928. (iii) *IG* II² 3283 ll. 1–4. (iv) *IG* II² 4176. (v) *IG* II² 4175.

Epigraphical Note: See the Epigraphical Catalogue (entry no. 55) for a new restoration and a Caligulan date for the ephebic inscription (i).

Status: Diokles appears to be the first Athenian to consistently employ the public epithets *philokaisar* and *philopatris* (i–iv), a trend that begins in earnest in Claudian Athens. His eponymous archonship (i) dates to the reign of Gaius (Caligula); & he was honored at Eleusis (ii). His status in the dedication (iii) is lost. Early in Claudius' reign (ca. A.D. 44), he served an apparently repeated term as *strategos* (iii), where he appears in a dedication to the imperial legate G. Memmius Regulus.[1] Kapetanopoulos (506 n. 1) tentatively suggests associating Diokles as the *strategos* in *IG* II² 1736 l. 14 (as partially restored by Dow [1934] 171), which would make him a colleague of the Areopagite herald Lysiades IV (*s.v.*) and the archon Sekoundos of ca. A.D. 39/40 (cf. *IG* IV.I² 83 l. 17). Diokles probably appears for the last time as the private donor of a dedication to Regulus (iv). Evidently he chose not to acquire the Roman citizenship; he was certainly prominent enough to earn it, especially given his close formal ties to the legate Regulus.

[1]Such a date is indicated by the peregrine status of the priestess of Athena Polias, (Junia) Megiste of Sounion (*s.v.*).

Family: The last well attested member of the Theophrastos/Themistokles family of Hagnous, Diokles is identified as the younger son of the Augustan *daidouchos* Themistokles II (*s.v.*, with revised stemma), as recorded by Plutarch (*Moralia* 843C). His name evidently derived from his maternal grandfather, Diokles (II) of Melite, father of Nikostrate (the same Diokles in *SEG* 30 [1980] no. 93 l. 22, which honors his son-in-law, Themistokles II; cf. Kapetanopoulos [1968a] 516 no. 133). The posthumous honors given to Diokles' daughter Athenais as "heroine" (in *IG* II² 4042) also reflect his high social status. Kapetanopoulos (496 n. 1) suggests a possible son, Themistokles (IV), as restored in *I. Délos* no. 2569 (l. 2), a statue dedicated on Delos to "[Themis]toklea Hagno[usio]n," during the Delian priesthood of Tib. Cl. Theogenes of Paiania (cf. also Kapetanopoulos [1981] 236 K30). For a family stemma, see below under Themistokles II of Hagnous.

Dionysios of Pallene, son of Demostratos I

See *LPGN* II Διονύσιος (607) & (610). Clinton (1974) 77 no. 2.

Testimonia: (i) *SEG* 30 (1980) no. 93 ll. 11–12. (ii) ? *Agora* XVI no. 335 ll. 23–24, 31–32. (iii) *IG* II^2 4005.

Epigraphical Note: 1) Possibly to be restored as eponymous archon and/or *strategos* in (ii), where the spacing is perfectly matched: [ἐπὶ Διονυσίου Δημοστράτου Παλλη]νέως (ll. 23–24); [ἐπὶ τοὺς ὁπλίτας Διονυσίου Δημοστράτ] | ου Παλληνέως στρατ[ηγοῦντος] (ll. 31–32). See entry no. 4 in the Epigraphical Catalogue. 2) May also be identified with the honorand in (iii): Διονύσιο[ν ca. 13] | Παλληνέα (ll. 2–3), with new date (cf. Graindor [1927c] 278–279 no. 48, with general imperial date).

Status: A member of the *genos* Kerykes, Dionysios served as Eleusinian "Herald to the Twin Goddesses" from at least 20 B.C. (i); around the same time he may also have served as eponymous archon or *strategos* (or both), as restored above for (ii), the first Lemnian Decree. As also suggested above, Dionysios may also have been honored by a special decree of the Areopagos (iii).

Family: The family was fairly prominent in the 2nd and 1st c. B.C. (see the stemma under *PA* no. 4237), with one member, for example, serving as the *epimeletes* of the Peiraieus in 99/98 B.C. (*PA* no. 4232; in *I. Délos* no. 1955). Father of Demostratos II (*s.v.*), hoplite general and imperial priest in the late Augustan period. Possibly also the grandfather of one of the two councillors Dionysios of Pallene known from the early 1st c. A.D. (in *Agora* XV no. 309 ll. 44 & 45). Dionysios' wife is probably recorded in the tombstone for Megiste, daughter of Dionysios of Marathon and wife of Dionysios of Pallene (*IG* II^2 6804).

STEMMA

Demostratos (I) — Dionysios of Marathon

Dionysios (I) ~ Megiste

(Augustan Herald of the Twin Goddesses)

|

Demostratos (II)

(late Augustan *strategos* & imperial highpriest)

|

(Dionysios II)

(*prytanis*?)

|

Demostratos (III)

(eponymous archon, A.D. 64/65)

Dionysodoros (III) of Deiradiotai, son of Dionysodoros

LPGN II Διονυσόδωρος (80). See *PA* no. 4291 & cf. no. 12836. Aleshire (1991) 231 no. 4, with stemma on Table XI; see also Raubitschek (1948).

Testimonia: (i) *SEG* 30 (1980) no. 93 ll. 23–24.

Status: A member of the *genos* Kerykes, Dionysodoros of Deiradiotai appears ca. 20 B.C. as one one of the clan's twenty *hymnagogoi* who joined in publicly honoring the Eleusinian *daidouchos* Themistokles of Hagnous (i). He was apparently (prematurely) deceased by ca. 20–10 B.C., since he does not appear with his brother Iophon in the Leontid tribal list *IG* II^2 2461 (cf. Kapetanopoulos [1968b] 188 no. 15).

Family: Part of the complicated family now referred to as the Flavii of Sounion, with its enduring involvement in the major Athenian healing cults of the period. His two younger brothers, also listed as *hymnagogoi*, are better known from the epigraphic record: Iophon of Deiradiotai (*s.v.*) and Sophokles II of Sounion (*s.v.*), priest of Amynos from ca. 50–20 B.C. (e.g. *IG* II^2 4457), and whose sons were archons and *strategoi* in the second quarter of the 1st c. A.D.

Dionysodoros (IV) of Sounion, son of Sophokles (II)

See *LPGN* II Διονυσόδωρος (155); cf. *PA* 12836. See Aleshire (1991) 227 & 231 no. 6, with stemma on Table XI; cf. also Geagan (1997) 25.

Testimonia: (i) *IG* II^2 3274. (ii) Agora I 1060. (iii) ? *SEG* 34 (1984) no. 182. (iv) ? *SEG* 41 (1991) no. 160.

Epigraphical Note: For the likely identification of Dionysodoros (IV) as the dedicator of the imperial statue (ii) and the imperial altar (iii), dedicated to the emperor Gaius (Caligula), see the Epigraphical Catalogue under no. 148.

Status: A member of the *genos* of the Kerykes, combined priest of the imperial family and of Apollo Patröos (probably succeeding Herodes of Marathon [*s.v.*]) and thrice hoplite general by the early Claudian period: known as such from his dedication in the Agora of a statue to the emperor Claudius (i); and a similar dedication of his may be identified in the unpublished statue-base (ii). Similarly, he could well be the priest of Apollo Patröos (and hoplite general?) who dedicated an altar to the emperor Gaius (Caligula) (iii). His archonship and first hoplite generalship should therefore date to the late Tiberian period, together with that of his brother Philotas II (*s.v.*), while the dedication (i) would mark the end of Dionysodoros' public career, with the archonship of his son following some ten years later. Finally, he or his son could well be the subject of the lost honorary inscription (iv), which acclaims his *kêdemonia* ("protection," "guardianship") for the city.

Family: Part of the complicated "Flavii of Sounion" family: his father was Sophokles II (*s.v.*), a Kerykes *hymnagogos* and priest of Amynos; he married his cousin, the benefactress Kleopatra of Deiradiotai (*s.v.*), and was father to Dionysodoros V (*s.v.*), the archon of A.D. 53. Of his two brothers Konon I and Philotas II, the latter (*s.v.*) was adopted and served as archon late in Tiberius' reign and was herald of the Areopagos under Claudius; the son of the former, Konon II (*s.v.*), is probably to be identified with the archon of A.D. 57. The relevant stemma of the family as reconstructed by Aleshire (1991) 231–234 & Table 1 is as follows:

STEMMA

Philotas I of Sounion — Dionysodoros II of Deiradiotai
|(adopted)
Sophokles II — Dionysodoros III — Iophon
(all 3 brothers *hymnagogoi* of the Kerykes 20 B.C.)

Konon I — Philotas II (adopted) — **Dionysodoros IV** ~ Kleopatra
P. Licinnius Attikos (archon; Claudian herald) (imperial priest; *strategos* III under Claudius)

(Flavia) Sophia ~ Konon II (archon A.D. 57) — Dionysodoros V (archon A.D. 53/54)

Dionysodoros (V) of Sounion, son of Dionysodoros (IV)

LPGN II Διονυσόδωρος (40). See now Aleshire (1991) 231 no. 4, & stemma on Table XI. Previously, in Graindor (1922a) 86–87 no. 56 & (1931) 77.

Testimonia: (i) *FGrHist* 257 F36 VII (Phlegon). (ii) *IG* II^2 1737. (iii) *IG* II^2 1345. (iv) *IG* II^2 4046. (v) *SEG* 41 (1991) no. 160.

Epigraphical Note: As presented below under Kleopatra, her son is now identified as the dedicant in the statue-base (iii), incorrectly dated in the Corpus to "*fin. s. I p.*"

Status: Eponymous archon of A.D. 52/53 as dated in (i); and conventionally identified as the eponymous archon in the gymnasium dedication (ii), as well as a decree made by a college of *eranistai* in honor of a past president (iii). He is also known from his dedication of a statue to his mother (iv). Dionysodoros may well have been honored for his "care" (*kêdemonia*) for the city (v).

Family: Part of the complicated "Flavii of Sounion" family: son of the benefactress Kleopatra of Deiradiotai and Dionysodoros IV (*s.v.v.*), imperial priest and *strategos*; and cousin to the archon Konon II (*s.v.*) of A.D. 57. See above for family stemma.

Dioteimos (Tib. Cl.) of Besa, son of Theophilos

LPGN II Διότιμος (35). A.E. Raubitschek, in *Hesp.* 12 (1943) 66–71 no. 18 & 35 (1966) 245 no. 5; cf. Kapetanopoulos (1967). See now also Byrne (2003) 146–148, Claudius nos. 117 & 122 (distinction following Kapetanopoulos).

Testimonia: (i) *IG* II^2 3268 (with Raubitschek [1943] 68). (ii) *SEG* 23 (1968) no. 112 (= *IG* II^2 3580 + *Hesp.* 12 [1943] 66–71 no. 18). (iii) ? *IG* II^2 1991 (l. 1).

Epigraphical Note: 1) The joins and restoration of the cursus honorum (ii) by Raubitschek (1943) is essential. Arguments for retaining Raubitschek's dating of the career of Dioteimos (*contra*, most recently, Byrne) are given in the Epigraphical Catalogue (no. 192).[1] 2) Dioteimos may possibly be restored as the eponymous archon in the ephebic document of "*s. I p.*" in (iii), as [Διοτε]ί̣μου ἄρχοντο[ς]; for the archons of the period, that name-ending is unique to Dioteimos.

[1] *Contra*, Kapetanopoulos (1967); followed by Follet (1989) 40 (reported in *SEG* 39 [1989] no. 311, under "Doubtful archons (1)").

Status: *Strategos* in A.D. 41/42 (i), during the probable archonship of Lysiades V *neoteros* of Melite (*s.v.*), which represents the city's first public dedication to the emperor Claudius after his accession; he probably received Roman citizenship a few years thereafter. Full *cursus* in (ii), with public career continuing under Nero[2]: eponymous archon, herald of the Areopagos, thrice *strategos*, twice *agonothetes*, thrice gymnasiarch, and *epilemetes* of the city; Diotimos also oversaw the restoration of the Metroon, with likely dedication to Agrippina II. Dioteimos' archonship, which would have taken place in the mid-30s A.D., might be attested in (iii).

[2] Dioteimos is commonly identified with the *paidotribes* of A.D. 46 in *IG* II^2 1969 ll. 4–5 & 1970 l. 5 (archonship of Antipatros *neoteros* of Phlya); but such modest service is not consistent with Dioteimos' political status at that time.

Family: Dioteimos' father Theophilos (*s.v.*) was *strategos* at the end of the 1st c. B.C. and can be identified with the archon Theophilos of 11/10 B.C. (in *IG* II^2 1713 l. 31), while his grandfather Theopeithes served as archon in the mid/late 30s B.C. His own sons were both publicly honored: Tib. Cl. Theophilos (in *IG* II^2 3930; & honored as ephebe in *IG* II^2 1980 ll. 6–8, without Roman *nomen*) and Tib. Cl. Sostratos (in *SEG* 24 [1969] no. 219); & jointly in *IG* II^2 3938 (as re-edited by Clinton [1971] 118–119 no. 14). A possible brother, Aphrodisios of Besa, is recorded in the tombstone *IG* II^2 5897. There is another possible brother (or perhaps a cousin) in the *prytanis* Themistokles of Besa (in *Agora* XV no. 308 l. 6, of the 1st c. A.D.); and cousin in Tib. Cl. Theophilos (II) of Besa, son of Themistokles (*IG* II^2 5902). A likely new family stemma follows:

STEMMA

Theopeithes of Besa
(archon mid/late 30s B.C.)
|
Theophilos (I)
(*strategos* & archon 11/10 B.C.)
|

(Tib. Cl.) Dioteimos (archon, *strategos*, city *epimeletes*, et al.) — Aphrodisios (?) — Themistokles (*prytanis*)

(Tib. Cl.) Dioteimos → Tib. Cl. Theophilos (III); Tib. Cl. Sostratos

Themistokles → Tib. Cl. Theophilos (II)

Diotimos of Halai, son of Diodoros

See *LPGN* II Διότιμος (45) & (46). See *PA* no. 3935; & *APF* no. 3933. Early studies in Graindor (1922a) 30–34 no. 3 & (1923) 276–277 no. 190; & Dinsmoor Sr. (1931) 287; cf. also *Hesp.* 9 (1940) 86–88 & 91–94 no. 17. Most recent studies of the family by D.J. Geagan, in *Hesp.* 52 (1983) 158–161 & (1992) 40–42; & Lazzarini (1984) 330–337; cf. also Traill (1978) 297 under no. 21 ll. 46–48.

Testimonia: (i) *IG* II^2 1961 l. 3 (now *SEG* 34 [1984] no. 153). (ii) *SEG* 30 (1980) no. 85 (= *IG* II^2 1096 + *Hesp.* 9 [1940] 86–96); & *IG* II^2 1096 l. 3. (iii) *F. Delphes* III.2 nos. 59–64. (iv) *IG* II^2 2996 (as restored) & 4465; & *I. Délos* no. 1840. (v) *SEG* 30 (1980) no. 93 ll. 7 & 20. (vi) *IG* II^2 2464 & *IG* II^2 1935 (w/ Kapetanopoulos [1968b] 219 no. 2a). (vii) *IG* II^2 3492 (now *SEG* 34 [1984] no. 189).

Status: Born ca. 60 B.C., Diotimos of Halai was an ephebe ca. 40 B.C. (i), with Apolexis (II) of Oion. In the mid-30s B.C. he was the subject of a Delphic consultation concerning his eligibility to serve as the "Bouzyges and priest of Palladian Zeus" (ii). In the context of the five known Augustan *dodekais* to Delphi, Diotimos also served as the publicly elected Eupatrid *exegetes* (iii). Eponymous archon ca. 21/20 B.C. (iv), he was later selected together with other married Athenian notables by the Eleusinian hierophant to prepare the cult-table (*trăpeza*) of Plouton (vi). In ca. 20 B.C. Diotimos was both the speaker and a *hymnagogos* in the decree honoring the Eleusinian priest Themistokles of Hagnous (v). Diotimos also appears in an inscription honoring his granddaughter as a hearth-initiate (vii); restored by Clinton (1974) 100–101 no. 7.[1]

[1]Cf. Lazzarini (1984) 332, where the brother Theophilos is restored.

Family: Family history can be traced back some three centuries (see Davies, *APF* no. 3933 with addendum, and stemma under no. 3126;

& Geagan). Diotimos' father, Diodoros III, served as a mint magistrate and was honored as a benefactor by the Athenian *demos* in 53/52 B.C. (*IG* II^2 3884), and his large grave-marker survives as *IG* II^2 5477 (see *SEG* 28 [1978] no. 245). His brother Theophilos III (*s.v.*) served in the Augustan period as hoplite general and as eponymous archon, and evidently supervised the restoration or expansion of the Athenian prytaneion. The family is virtually unattested subsequently: only the hearth-initiate dedication (vii) records two later generations, with a daughter marrying into a family from the deme of Azenia, producing the hearth-initiate.

Dositheos of Marathon, son of Kleomenes (I)

LPGN II Δωσίθεος (11); *PAA* nos. 379240 + 379245; & cf. *PA* no. 9668. See Kapetanopoulos (1968b) 177–178 no. 1; Clinton (1974) 98 no. 1.

Testimonia: (i) *SEG* 30 (1980) no. 93 ll. 15–18. (ii) *IG* II^2 1727 (+ *Hesperia* 3 [1943] 147 + *ArchEphem* [1968] 177–178 no. 1).

Epigraphical Note: Kapetanopoulos restores Δ̣ω̣σ̣ίθεος Κλεομένους Μ[αραθώνιος] as *basileus* in the archon list *IG* II^2 1727 l. 4 (archonship of Nikostratos II); followed by Clinton.[1]

[1] Also in the *LPGN* entry; but distinguished (as no. 379240) in *PAA* from the Kerykes priest (no. 379245). Both *corpora* retain Sterling Dow's tentative date of "ca. 63/2?" for *IG* II^2 1727.

Status: A member of the *genos* Kerykes, Dositheos of Marathon served from at least ca. 20 B.C. as the Eleusinian "*lithophoros* of the Holy Stone," as priest of Zeus Horios and Athena Horia, and as priest of Poseidon Prosbaterios and Poseidon Themeliouchos[2] (i). At the beginning of the principate he had served as archon *basileus* (ii), as would his own son sometime in the last decade of the 1st c. B.C. (see below).

[2] On the joint Eleusinian priesthood of Poseidon, see Robertson (1984) 3–4; and on the enigmatic function of the *lithophoros*, probably also not related to the cult of the Mysteries: Roussel (1934) 824–827.

Family: Kirchner's incomplete stemma of the Mantias-Kleomenes family of Marathon (under *IG* II^2 3488) can now be completed with Dositheos in the missing generation after Kleomenes (I). Hence the patronymic of Mantias II (*s.v.*), archon *basileus* in the Augustan restoration decree *IG* II^2 1035 (l. 12), should now be restored as [Δωσιθέου] (and see entry in the Epigraphical Catalogue). The grandson Kleomenes II was *thesmothetes* under the Tiberian archon Polycharmos of Marathon (*IG* II^2

1730 l. 13); he was married to Phileto I, daughter of the Augustan *pyloros* Loukios of Peiraieus (see *IG* II² 3529). Their daughter, Phileto II, was a hearth-initiate at the beginning of the 1st c. A.D. (*IG* II² 3529; with Clinton, *op. cit.*, 101 no. 13).

REVISED STEMMA

		Kleomenes I	
		|	
		Dositheos (*basileus*)	ca. 30 B.C.
		|	
Loukios of Peiraieus		Mantias II (*basileus*)	ca. 10 B.C.
|		|	
Phileto I	~	Kleomenes II (*thesmothetess*)	ca. A.D. 14
	|		
	Phileto II (hearth-initiate)		

E

Epikrates (II) of Leukonoion, son of Kallimachos (II)

LPGN II Ἐπικράτης (89); *PA* no. 4903, with stemma under no. 8021. Most recently, see Geagan (1997) 22–23. Previously, in Graindor (1922a) 27–28 no. 1 & (1923) 278–279 no. 206; Dow (1934) 151; Sarikakis (1976) 52–53; & Clinton (1974) 83 no. 10; cf. also Kapetanopoulos (1981) 230 & 236.

Testimonia: (i) *IG* II² 4714. (ii) *SEG* 30 (1980) no. 93 ll. 8–9. (iii) *IG* II² 1721 ll. 14–15. (iv) *IG* XII 8, 26B. (v) *IG* II² 2464 (≈ *IG* II² 1935) l. 10.

Status: Archon in the early 20s B.C. (i), eponymous date without patronymic or demotic; a member of the *genos* Kerykes and Eleusinian altar-priest, Epikrates heads the list of the clan's priesthoods in the decree for the *daidouchos* Themistokles of Hagnous (ii). In 14/13 B.C. he served as herald of the Areopagos under Polyainos of Sounion (*s.v.*) (iii). Epikrates meanwhile also served at least twice as hoplite general, appearing probably soon after 20 B.C. as *strategos* II in a monument erected by the people of Lemnos to honor the Athenian Areopagos (iv).

Finally, by the end of the century he was selected together with other Athenian notables by the Eleusinian hierophant to help prepare the cult-table (*trāpeza*) of Plouton (v).

Family: Thought to be the homonymous grandson of Cicero's "princeps Atheniensium" (*ad fam.* 16.21.5), herald of the Areopagos ca. 56/55 B.C. (see *IG* II² 1720 ll. 8–9, with Kirchner's comment; & with Dow).

Eukles (IV) of Marathon, son of Herodes (II)

LPGN II Εὐκλῆς (62); PA no. 5726. Ameling (1983) I 10–12 & 170 (new stemma), II 42–49 nos. 9–16.

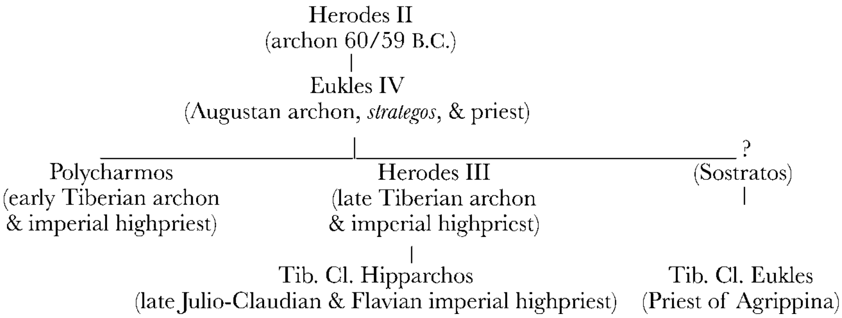
Testimonia: (i) *BCH* 30 (1906) 304–306 nos. 55 & 56. (ii) *F. Delphes* III.2 nos. 59–64. (iii) *IG* II² 1719 (restored). (iva) *IG* II² 3175. (ivb) *I. Délos* no. 1627. (v) ? *SEG* 46 (1996) no. 274.

Status: Priest of Pythian Apollo by ca. 38/37 B.C. (i), Eukles appears prominently in the series of *dodekais* inscriptions of the Augustan period (ii), a semi-regular *theoria* to Delphi that he apparently inaugerated. He served as eponymous archon sometime in the early-to-mid 20s B.C. (iii),[1] followed shortly thereafter by the hoplite generalship. Eukles is best known for his initiative in completing the construction of the so-called Roman Market (iva), a legacy of his father Herodes II: he was the project's *epimeletes*, apparently after a successful embassy to Augustus, and served as hoplite general at the date of its dedication, conventionally dated to ca. 10/9 B.C., but almost certainly much earlier (see new analysis under entry no. 102 in the Epigraphical Catalogue). Eukles' hoplite generalship is also recorded (as restored) in the statue-base (ivb), where the *strategos* is honored by the Athenian Demos and the inhabitants of Delos (see Ameling [1983] II 43 no. 9). Finally, Eukles appears to have been remembered in (v), a recently discovered (family?) memorial.

[1]And so is not to be confused with the archon Eukles of ca. 46/45 B.C. (in *I. Délos* 2632b l. 8), who is probably a member of the prominent Oinophilos/Eukles family of Aphidna; *contra*, most recently, Habicht (1997) 326 & Geagan (1997) 20. As the *floruit* of Eukles now stands, his archonship and generalship are separated by nearly forty years.

Family: The Eukles/Herodes family of Marathon, already prominent in late Hellenistic Athens, would come to dominate (often in controversial fashion) the city's political life by the 2nd c. A.D., especially in the person of Herodes Attikos, the great-great grandson of Eukles IV. Eukles' father, Herodes II, served as eponymous archon in 60/59 B.C. (*IG* II²

1716 l. 17 & 2992; see *LPGN* II Ἡρωΐδης (14)). Eukles' two sons, Polycharmos and Herodes III (*s.v.v.*), enjoyed full public careers during the reign of Tiberius, with both serving as archons and imperial priests. The name Polycharmos suggests Eukles' marriage into either the Polycharmos/Himertos family of Marathon (see below under Polycharmos) or the Polycharmos/Polykritos family of Azenia. Simarion, known from an undated funerary inscription (*IG* II² 6812), may be a daughter (cf. Graindor [1930] 9 with note 5). Eukles' grandson, (Tib. Cl.) Hipparchos (*s.v.*), would resume the city's imperial priesthood by the Neronian period, and held the priesthood of Apollo Pythios by the reign of Domitian (A.D. 81–96); he was put to death by that Flavian emperor. Finally, it should be observed that, in his otherwise excellent treatment of this family, Byrne conflates several distinct individuals in his analysis of "Tiberius Claudius Εὐκλῆς of Marathon" (under Claudius no. 3, pp. 106–107): the Eleusinian priest of Agrippina the Younger and possible (maternal) relative of the family, on whom see the following entry. A new stemma for Eukles' immediate family is suggested as follows below.



Eukles (Tib. Cl.) of Marathon, son of Sostratos

LPGN II Εὐκλῆς (63). Byrne (2003) 106–107, Claudius no. 3; & Clinton (1997) 170.

Testimonia: (i) *SEG* 47 (1997) no. 221. (ii) *IG* II² 3934.

Epigraphical Note: Byrne's alternative restoration of this Eukles as eponymous archon in *SEG* 21 (1965) no. 499 l. 1 is not preferable to that in the *princeps editio* (of Meritt), as [ἐπὶ Θεμιστο]κλέους; see below under Themistokles of Marathon.

Status: The Eleusinian priest of Agrippina II, after A.D. 50. As such, in the late Claudian or early Neronian period Eukles participated in the construction or renovation of what appears to have been an imperial shrine at Eleusis (re)dedicated, at least in part, to Agrippina as Augusta (i). This Eukles is also known from his personal dedication of a statue at Eleusis to his brother Sostratos (ii).

Family: Despite the coincidence in homonymity and demotic, there is no explicit evidence to support the recent view (in Byrne) that this Eukles was a direct (paternal) member of the well-known Eukles/Herodes family of Marathon.[1] Unlike the present Eukles, moreover, the Eukles/Herodes family exhibit no such official ties to Eleusis.[2] A cadet branch (or client) of the family could thus be in evidence: a maternal relationship is certainly possible;[3] in which case this priest of Agrippina would have been cousin, for example, to the Neronian imperial high-priest Tib. Cl. Hipparchos of Marathon.

[1]The name Sostratos, for example, is not represented in the more prominent Eukles family; the same doubt expressed in Ameling (1983) II 63 for such a relationship is surely justified.

[2]*Contra*, the supposition in Clinton (1997) 169, in connection with Polycharmos of Marathon (*s.v.*).

[3]Perhaps, for example, by marriage between Eukles' father and a daughter of the Augustan *strategos* and namesake Eukles (IV) of Marathon.

Eukrates of Cholleidai, son of Eirenaios

See *LPGN* II Εὐκράτης (22) & (23); *PA* no. 4647.

Testimonia: (i) *IG* II² 2461 l. 117. (ii) *IG* II² 1721 ll. 3–4.

Status: Listed soon after 20 B.C. as a member of the tribe Leontis (i), Eukrates of Cholleidai served in 14/13 B.C. as archon *basileus* (ii).

G

Gorgippos of Melite, son of Eudemos (I)

LPGN II Γόργιππος (7); & *PA* no. 3079; with stemma in *NPA* under 46. Graindor (1923) 271 no. 117.

Testimonia: (i) *F. Delphes* III.2 nos. 59–64. (ii) *SEG* 30 (1980) no. 93 ll. 13–15. (iii) *Agora* XV nos. 288 l. 19 & (as restored) 290 ll. 34–35 (= *IG* II² 2467 + EM 10468).

Status: A member of the *genos* Kerykes under Augustus, Gorgippos of Melite served as priest of the cult of Apollo Patröos and as the Kerykid "herald" to Apollo Pythios. As such he journeyed to Delphi as *theoros* on at least five occasions (i); and in ca. 20 B.C. joined with other clan priests to honor the *daidouchos* Themistokles of Hagnous (ii). Between 30–20 B.C. Gorgippos served in the Athenian Boule twice as *prytanis* (one of only five Athenians known to have done so under the reign of Augustus[1]), the second time as prytany treasurer (iii).

[1]See Rhodes (1980) 198.

Family: Gorgippos' father Eudemos was the "archon's herald" in 56/55 B.C., under the archon Quintus (Kointos) of Rhamnous (*IG* II^2 1717 l. 20). His sister Stratokleia was married to Polyeuktos of Phlya, and was honored by their son Eudemos II and daughter Agariste (*IG* II^2 4036); her husband and son are also known from their dedication of a statue to Paullus Fabius Maximus, Augustus' friend and the proconsul of Asia between 10–9 B.C. (*SEG* 23 [1968] no. 122).

H

Herakleides of Phlya, son of Herakleides

LPGN II Ἡρακλείδης (152). Cf. Clinton (1971)114–115 no. 7; & Kapetanopoulos (1974) 345.

Testimonia: (i) *IG* II^2 1721 l. 6.

Status: Polemarch in 14/13 B.C., under the archon Polyainos of Sounion (i).

Family: Heracleides of Phlya gave up his daughter Sostrate for adoption to Eudemos of Cholargos; she was later married to Lysandros of Oion, son of Apolexis II (*IG* II^2 3909 & cf. 3520). The later, Flavian family is probably recorded in the well-preserved funerary epistyle *IG* II^2 7701 (enmured in the Little Metropolitan Church): Flavius Paramonos (and wife), the son of Herakleides of Phlya; and cf. the ephebe Paramonos *Paramonou* of Phlya, of ca. A.D. 84/85–92/93 (in *IG* II^2 1996 l. 17). If correct, the Augustan prytany treasurer Stratonikos *Paramonou* of Phlya (honored in *SEG* 28 [1978] no. 95 ll. 4, 11, 20, 26, & 63–66) would be a close contemporary relative.

Herodes (III) of Marathon, son of Eukles (IV)

LPGN II Ἡρωΐδης (14). See now Byrne (2003) 106, Claudius no. 2; with Ameling (1983) I 13–14 & 170 (new stemma), II 53–54 nos. 20–21. Cf. also Oliver (1950) 81–82 & 96.

Testimonia: (i) *Hesp.* 4 (1935) 58 no. 21, ed. J.H. Oliver (= Ameling II 53 no. 20). (ii) *IG* II^2 2301 ll. 6–7. (iii) ? *IG* II^2 3600.

Epigraphical Note: 1) As discussed in the Epigraphical Catalogue (entry no. 74) the *pyloros* dedication (ii) in which Herodes is restored as the eponymous archon dates to the early-to-mid 30s A.D.[1] 2) The honorific statue-base (iii) is better attributed to Herodes III (rather than to his grandfather Attikos Herodes), as an alternative restoration to that in the Corpus (thus Byrne); as given in entry no. 210 of the Epigraphical Catalogue.

[1]Most recently on the accepted restoration, see Ameling (1983) 54 no. 21; & included in the *LPGN* entry (after Ameling).

Status: Eponymous archon and highpriest of the emperor Tiberius, and son of the great Augustan benefactor Eukles IV. His archonship is also known from the building dedication (i), where he appears (as restored by Oliver) with his patronymic as the highpriest of the emperor Tiberius (see entry no. 106 in the Epigraphical Catalogue); he evidently succeeded his brother Polycharmos in the combined priesthood of the imperial cult and the cult of Apollo Patröos. The *pyloros* dedication (ii), where Herodes also appears eponymously (as restored), therefore dates to the reign of Tiberius, rather than that of Claudius (conventional date of ca. A.D. 47/48).[2] The building dedication, which evidently marks the (re)construction of a stoa in or near the southeast corner of the Agora, may represent a personal benefaction made by Herodes, perhaps to Demeter and Kore (see *SEG* 47 [1997] no. 235). Also contrary to conventional opinion, Herodes never obtained the Roman citizenship; this was achieved by his son Hipparchos under Nero (the family was enrolled in Nero's tribe Quirina; see below under Hipparchos). Thus to be rejected is his restoration (as Τι. Κλ. [Ἡρώδης? Μαραθώνιος]) in the Neronian dedication (Smallwood no. 415 [after Oliver; *pr. ed.* *IG* II^2 3182]) of the lavish new stage-building for the Theater of Dionysos; instead, his son Tib. Cl. Hipparchos (*s.v.*), also an imperial priest, is the likely benefactor. Indeed, Herodes was evidently deceased by the early 40s A.D., since the imperial priesthood and priesthood of Apollo Patröos at that time was held by Dionysodoros IV of Sounion (*s.v.*); thus reversing the order of priesthoods proposed by Oliver. Finally,

public controversy surrounding his brother Polycharmos (*s.v.*) may have delayed Herodes' entrance into public life.

[2]Thus Ameling, ignoring the imperial priesthood of Tiberius; after Samuels (1972) 228.

Family: A member of the prominent Eukles/Herodes family of Marathon and great-grandfather of the 2nd-c. A.D. benefactor Herodes Attikos. Although the family remained remarkably prominent throughout the entire history of Roman Athens, it was frequently controversial and some its members—Polycharmos, Hipparchos, & Herodes Attikos—were attacked by the Athenian *demos* and the city's elite alike. Herodes III was the younger son of Eukles IV (*s.v.*); his older brother Polycharmos (*s.v.*), archon and herald of the Areopagos, served as imperial priest earlier under Tiberius. Herodes' son Tib. Cl. Hipparchos (*s.v.*), priest of the imperial cult and priest of Pythian Apollo (*F. Delphes* III.2 nos. 65 & 66), was granted Roman citizenship under Nero. By the Flavian period Hipparchos had amassed a huge personal fortune, which brought the attention and condemnation of the emperor Domitian (A.D. 81–96), supposedly for his "tyrannical ambitions" (see below). The family's fortunes were recovered by Herodes' grandson Attikos.

Hipparchos (Tib. Cl.) of Marathon, son of Herodes (III)

See *LPGN* II Ἵππαρχος (8) & (11); & *PIR*[2] C 889. See now Byrne (2003) 107–108, Claudius no. 4; with Ameling (1983) I 15–17 & II 59; & Follet (1998) 225 n. 56. With earlier studies in Graindor (1917) 18–20, (1922a) 101 & (1931) 19–21 & 24; & cf. Oliver (1950) 81–82 & 96.

Testimonia: (i) *IG* II[2] 3604a (= *Syll.*[3] 853). (ii) *IG* II[2] 3520a. (iii) *IG* II[2] 3182. (iv) ? *IG* II[2] 3562. (va) *F. Delphes* III.2 no. 65. (vb) *F. Delphes* III.2 no. 66. (vi) *IG* V.1 516. (vii) *IG* II[2] 1100 (ll. 4–5 & 30).

Epigraphical Note: 1) Follet has restored the probable office in (ii) as highpriest, suggestively without his later Roman *nomina*.[1] 2) As argued below (and in the Epigraphical Catalogue, entry no. 107), Hipparchos is likely the benefactor and dedicator in (iii).[2] 3) He may also be identified as the "first highpriest of the *Sebastoi*" in (iv).

[1]As [τοῦ ἀρχιερέως τῶν Σεβαστῶ]ν Ἱππάρχο[υ] (*contra*, restoration in Ameling II 59); Byrne notes that Follet's restoration "would make this the only contemporary inscription to omit his *nomina*."

[2]As restored in the Epigraphical Catalogue: Τι. Κλ. [Ἵππαρχος Ἡρώδου? Μαραθώνιος κτλ.].

Status: Tib. Cl. Hipparchos proudly honored his daughter Claudia Alkia as the child hearth-initiate of ca. A.D. 60 in (i), which also provides the earliest certain evidence for the family's grant of the Roman citizenship, which was received by Hipparchos under the emperor Nero.[3] His career would then appear to have begun in the later Claudian period (if correctly identified in *IG* II^2 3562) or perhaps early under Nero, with undocumented eponymous archonship and hoplite generalship; and ended thirty years later, late in the reign of Domitian, when he was both imperial highpriest (vb) and priest of Apollo Pythios (va&b). As the Athenian priest of Apollo Pythios he briefly revived the Augustan-era *dodekais* procession to Delphi, which had been initiated by his grandfather Eukles. Hipparchos may well have succeeded to the imperial priesthood at the beginning of his public career, before his Roman citizenship (ii); that office would then have reverted back to the family by the reign of Nero (after the brief interim ca. 40s A.D. of Dionysios IV of Sounion, *s.v.*), where it would remain into the 2nd c. A.D. Hipparchos therefore becomes the most likely benefactor of the Neronian stage-building for the Theater of Dionysos, as recorded in the building dedication (iv). As priest of Zeus Eleutherios, Hipparchos can be restored as the honorand in the fragmentary career inscription *IG* II^2 3522.[4] In addition to his interest in Delphi, Hipparchos cultivated personal ties with certain Spartan elites, by whom he was honored as benefactor in (vi).[5] By the reign of Vespasian, Hipparchos was a man of vast wealth, enjoying estates reputedly worth a hundred million sesterces (Suetonius, *Vespasian* 13). Unfortunately, his riches and controversial public behavior (similar to that of his uncle, Polycharmos) drew the attention of the emperor Domitian (A.D. 81–96), upon whose orders Hipparchos was put to death for "aspiring to tyranny" (see Philostratus, *VS* 547)—thus living up to his ancient namesake, the Pisistratid tyrant Hipparchos. His estates were confiscated for the Roman fiscus, as also recorded in Hadrian's oil law (vii): "the lands of Hipparchos were plundered by the fiscus."

[3]The date is implied by Alkia's birth between ca. A.D. 45–50, as given by Dittenberger (in *Syll.*^{3} 853, under note 2); the hearth initiate was usually around thirteen years of age. And, as noted above under Herodes III, Hipparchos' patronymic (Ἡρώδου) attests the absence of Roman citizenship for the previous generation. A grant of Roman citizenship under Nero is indicated by the family's enrollment in the Roman tribe Quirina; first attested in Corinthian honors to Hipparchos' son Attikos (as recorded in *Corinth* VIII.2 no. 58; & in *Hesp.* 46 [1977] 184–185 no. 5).

[4]As honored by the Areopagos: [Τι. Κλ. Ἵππαρχον Ἡρώδου Μαραθώνιον].

[5]Thus Spawforth (1980) 205–206; followed by Byrne.

Family: The grandson of Eukles IV (*s.v.*), the great Augustan benefactor and priest of Apollo Pythios; and nephew of the controversial early Tiberian archon and imperial priest Polycharmos (*s.v.*). Hipparchos' father Herodes III (*s.v.*) is now recognized as an earlier public figure than previously regarded, with an archonship late in the reign of Tiberius (ca. A.D. 31) while serving as the highpriest of Tiberius. The family's fortunes were recovered by Hipparchos' son Attikos, the father of Herodes Attikos: under Nerva he discovered a fabulous hoard in a newly acquired house (Philostratus, *VS* 548); and went on to hold the imperial priesthood under Trajan and to attain Roman senatorial status (see *PIR*² C 801; & Byrne 110–114 no. 7). In addition to Alkia, Hipparchos was the father of Claudia Athenais, who married L. Vibullius Rufus of Marathon, and became the maternal grandmother (as well as paternal aunt) of Herodes Attikos (see Byrne [2003] 108–109, Claudius no. 5).

Hipposthenis, daughter of Nikokles of Peiraieus

LPGN II Ἱπποσθενίς (1). See Lewis (1955) 10–11 no. 13 (with Claudian date).

Testimonia: (i) *IG* II² 4126 (= *ILS* 928). (ii) *SEG* 30 (1980) no. 187. (iii) *IG* II² 4127.

Status: Now the second priestess of Athena Polias during the Augustan period, after Megiste of Halai (*s.v.*), from at least ca. 4 B.C. until the first decade or two of the 1st c. A.D. As priestess Hipposthenis appears eponymously in three inscriptions, including two bilingual documents. Of the bilingual records one establishes a new date for Hipposthenis' priesthood: the career inscription (i) honoring L. Aquilius Florus Turcianus Gallus, now recognized (again) as a governor of Achaia at the end of the 1st c. B.C. (ca. 3 B.C.).[1] The other is equally important in that it appears to record an imperial benefaction (hence the bilingual text), in the dedication of "gradus" (ii), conventionally regarded as the monumental stairway project for the Akropolis and previously believed to date to the Claudian period (thus J.H. Oliver, in *Hesp.* 10 [1941] 238; cf. Graindor [1931] 11 & 160–163). The third, entirely in Greek, also appears to have some imperial significance; it records the dedication of a statue to either a local priest of the imperial cult or (as restored) a visiting Roman envoy of the emperor. Hipposthenis was succeeded in office (ca. A.D. 10–20) by Alexandra of Cholleidai (*s.v.*).

[1]For the new date, from a similar honorific context at Corinth, see Amandry (1988) 106–107; followed by Eck (1984) 150, dated to "perhaps around 3 B.C." Florus' honors at Corinth (in *Corinth* 8.2 no. 54) are now dated to the duovirate of M. Novios Bassus and M. Antonius Hipparchos, of either 10/9 or 5/4 B.C., thus providing the *terminus ante quem* for the Athenian priestess. Date of "iBC/iAD" in the *LPGN* entry.

I

Iophon of Deiradiotai, son of Dionysodoros (II)

LPGN II Ἰοφῶν (5); & cf. PA no. 12836. Aleshire (1991) 232 no. 9, with stemma on Table XI; with Kapetanopoulos (1968b) 188 no. 15.

Testimonia: (i) *SEG* 30 (1980) no. 93 ll. 28–29. (ii) *IG* II^2 2461 l. 39.

Epigraphical Note: Restored in the tribal list (ii) by Kapetanopoulos as [Ἴο]φων Διο[νυ]σοδώρου (Deiradiotes).

Status: A member of the *genos* Kerykes, in ca. 20 B.C. Iophon appears together with his two brothers, Dionysodoros (III) and Sophokles (II), as one of the clan's *hymnagogoi* who proposed honors for the Eleusinian *daidouchos* Themistokles of Hagnous (i). He is also known from a tribal list for Leontis (ii).

Family: The family is re-studied in Aleshire (1991) 224–234. Of the three brothers, the descendants of Iophon are best known: he is the father of the benefactress Kleopatra (*s.v.*), who was the wife and cousin of Dionysodoros IV of Sounion (*s.v.*), *strategos* and imperial priest, and the mother of Dionysodoros V (*s.v.*), the archon of A.D. 53/54; another nephew, Philotas I (*s.v.*), also served as archon (as well as herald of the Areopagos) sometime in the 30s or 40s A.D. Both brothers of Iophon apparently died before the date of *IG* II^2 2461, where their absence leaves the younger Iophon to head the list of their demesmen.

K

Kallikratides (of Steiria?), (son of Syndromos III?)

LPGN II Καλλικρατίδης (5); & see *PA* no. 7990. See now Aleshire (1991) 136; formerly in Graindor (1922a) 66 no. 31.

Testimonia: (i) *IG* II^2 1713 l. 34. (ii) ? *IG* II^2 4479.

Status: The eponymous archon Καλλικρ[ατίδης] of A.D. 25/26 (i).[1] His archonship might also be recorded in the dedication (ii) at Eleusis of a "*pronaos* and *oikos*" to Asklepios and Hygeia.[2]

[1]The archons Kallikratides in the ephebic documents *IG* II[2] 1974 & 2995 are two different individuals, since two different *paidotribes* are recorded (Pamphilos & Meniskos, respectively); the archon in *IG* II[2] 2995 is now identified by Aleshire with the Claudian Kallikratides VI (*s.v.*).

[2]Thus Aleshire; conventionally attributed to the Claudian archon Kallikratides (VI) of Trikorynthos (see below).

Family: Almost certainly affiliated with the Kallikratides/Oinophilos family of Steiria and Trikorynthos. Identified by Aleshire as the son of Syndromos (III) Steiria (*s.v.*), gymnasiarch and *agonothetes* of the Great Eleusinia at the end of 1st c. B.C. (that side of the family is otherwise unaccounted for after the mid-Augustan family). Alternatively, he may be identified with the Trikorynthos side of the family, perhaps as the father of the Neronian official & Eleusinian hierophant Oinophilos V (*s.v.*), whose career is reconsidered below.

Kallikratides (V) of Trikorynthos, son of Syndromos (IV)

LPGN II Καλλικρατίδης (13); after Aleshire (1991) 135 no. 9, with new stemma on Table VI. Formerly in A.E. Raubitschek, in *RE* 17 (1937) 2254.

Testimonia: (i) *Agora* XV nos. 282 ll. 9–16 (= *IG* II[2] 3502), 286 (= *IG* II[2] 1757), 287 (= *IG* II[2] 3503); & *SEG* 28 (1978) no. 160 (= *Hesp.* 47 [1978] 290–292 no. 19 = *Agora* XV no. 284 + Agora I 7466). (ii) *IG* II[2] 3500. (iii) *IG* II[2] 2464 l. 8. (iv) ? *SEG* 47 (1997) no. 218 (= Clinton [1997] 166–167; *pr. ed.* in *ArchEphem* [1897] 51 no. 22).

Epigraphical Note: Chronologically it is preferable to restore Kallikratides (V) in the Plouton cult-inscription (iii) (*contra* Aleshire [1991] 135 under no. 8); see entry no. 46 in the Epigraphical Catalogue.

Status: Herald of the Boule and Demos during the first hoplite generalship of Antipatros of Phlya, ca. 30 B.C. (i); as synchronized in *SEG* 28 (1978) no. 160. Kallikratides later served as hoplite general, for which he was publicly honored (ii), in the context of the Great Eleusinia (see Geagan [1967] 24), one of the festivals celebrated between 19/18–11/10 B.C.; and toward the end of the 1st c. B.C. he participated in an important cult rite for Plouton (iii). This Kallikratides is now also restored as the priest and dedicant at Eleusis of a statue to "Augustus Caesar Zeus Boulaios" (iv), though only the demotic is (poorly) preserved.

Family: The family is re-studied in Aleshire (1991) 133–137, who points out that this Trikorynthian Kallikratides should be distinguished from his older cousin Kallikratides IV of Steiria, the archon of ca. 38/37 B.C. (cf. *IG* II^2 1043). He was cousin to the better documented Kallikratides/Syndromos family of Steiria; these two branches became united through his adoption of Oinophilos III (*s.v.*), archon *basileus* late in the reign of Augustus, who was the natural son of Oinophilos II, Kallikratides' cousin.

Kallikratides (VI) of Trikorynthos, son of Oinophilos (III)

LPGN II Καλλικρατίδης (14); after Aleshire (1991) 135 no. 10; with new stemma on Table VI. Previously in Graindor (1922a) 83–84 no. 54; & cf. Notopoulos (1949) 25. See also Pantos (1973) 186–187 no. 6.

Testimonia: (i) *IG* II^2 1974 (ll. 1–2) & 2995 (ll. 3–4). (ii) *IG* II^2 4479. (iii) *IG* II^2 1946.

Epigraphical Note: 1) For the recent identification of the Claudian archon Kallikratides in *IG* II^2 2995 (previously dated to ca. 38/37 B.C.), see entry no. 99 in the Epigraphical Catalogue ([ἐπὶ Καλλ]ικρατί|δου ἄρχ[οντος]).

Status: Archon during the (late) Claudian period,[1] appearing eponymously in at least two documents: one or two ephebic (i), with the possible *IG* II^2 2995 recording the dedication of a votive-torch to Hermes by an ephebic lamp-race victor in the Theseia; and conventionally also in the building dedication (ii) at Eleusis of a "*pronaos* and *oikos*" to Asklepios and Hygeia. He would also appear to have served as hoplite general, as recorded in the overlooked "catalogue" inscription (iii): στρα[ταγοῦντος ἐπὶ | τοὺς ὁπλίτας Κ]αλλικρατίδους.

[1]Notopoulos (1949) 25 would assign Kallikratides' archonship to ca. A.D. 50/51–52/53, based on the uncertain evidence of the tribal secretary cycle. *IG* II^2 1974 can be assigned to the Claudian period on prosopographic grounds: the *hoplomachos* of the inscription, Nikias of Pallene (ll. 9–11), served in the same office under the archon Metrodoros (see *IG* II^2 1973); he also served as a *pyloros* on the Akropolis in A.D. 36/37 (see *IG* II^2 2292a ll. 30–32).

Family: Patronymic and demotic have been plausibly restored by Aleshire, thus filling in the generation gap between Oinophilos III (*s.v.*), the late Augustan or early Tiberian *thesmothetes*, and Tib. Cl. Oinophilos V (*s.v.*), the Eleusinian hierophant and Roman *eques*. Although he is regarded as the father of Oinophilos the Hierophant (*s.v.*), that official's early career is nearly contemporary with that of Kallikratides VI.

Kichesias of Aixone, son of Leon

LPGN II Κιχησίας (5); & cf. *PA* no. 8447; and now Habicht (1982) 194–197 & cf. (1997) 328.

Testimonia: (i) *SEG* 30 (1980) no. 93 l. 24.

Status: A member of the *genos* Kerykes, Kichesias of Aixone appears ca. 20 B.C. as one of the clan's twenty *hymnagogoi* who joined in publicly honoring the Eleusinian *daidouchos* Themistokles of Hagnous (i).

Family: The "Leon *Kichesiou*" honored by the *demos* in an unpublished statue dedication from the Agora (Agora I 7410)[1] is apparently the son of this Kichesias. Family stemma can be traced from the late 4th c. B.C., with a particular prominence in the late Hellenistic period, especially in the context of the Athenian Theseia festival.[2] Most recent stemma in Habicht (1982) 196, down to 128/127 B.C. with Kichesias IV.

[1]Given by Habicht (1982) 194 n. 75.

[2]See G.R. Bugh, in *ZPE* 83 (1990) 22.

Kleo, adopted daughter of Eukles of Phlya (and natural daughter of Nikodemos of Hermos)

LPGN II Κλεώ (11). Clinton (1974) 73 no. 9 & (1997) 167–170; & cf. Oliver (1950) 83.

Testimonia: (i) *SEG* 47 (1997) no. 220. (ii) *IG* II^2 2879, 3261, 3530, 4721 & 4722. (iii) *IG* II^2 3604 (= *Syll.*^{3} 853). (iv) *IG* II^2 4720.

Epigraphical Note: The dedication (iv) has been tentatively restored by Clinton to include Kleo as priestess.

Status: Long-lived priestess of Demeter and Kore, from the reign of Tiberius to at least that of Nero (ca. A.D. 60); known almost exclusively in eponymous fashion (i): from dedications to Livia as Julia Augusta (i) and contemporarily (ii) to the emperor Tiberius and his highpriest (respectively *IG* II^2 3261 & 3530, the former made by the local Eleusinian priest Papios of Marathon[1]), in the context of the Eleusinian cult to that emperor; to the Neronian-era dedication for the hearth-initiate Claudia Alkia, daughter of Claudius Hipparchos of Marathon (*s.v.*) (iii).[2] Kleo appears as an actual participant in (iv), a Tiberian dedication to *Dikaiosyne* and the *Demos*, and perhaps also Demeter and Kore (thus Clinton).

Family: Except in patronymic fashion, Kleo's family is unknown. As Clinton observes, Kleo's full patronymic—including the name and demotic of her natural father Nikodemos of Hermos—appears only in the later inscriptions (i.e., *IG* II[2] 3604 & 4720–4722).

[1]Possibly a double-statue monument with *IG* II[2] 3261: Clinton (1997).

[2]Although conventionally dated to the Flavian period, Dittenberger (in *Syll.*[3] 853, note 2) implies a date of ca. A.D. 55–60 for the dedication, since the birth of Claudia Alkia (Hipparchos' eldest child) is placed between ca. A.D. 45–50.

Kleomenes (II) of Marathon, son of Mantias (II)

LPGN II Κλεομένης (13); & cf. *PA* no. 9668; with (incomplete) stemma under *IG* II[2] 3488.

Testimonia: (i) *IG* II[2] 1730 l. 13.

Status: *Thesmothetes* in the late Augustan period or early Tiberian, under Polycharmos of Marathon (i).

Family: Son and grandson of the early and mid-Augustan archon *basileus* Mantias and Dositheos (*s.v.v.*); and great-grandson of Kleomenes I (see *LPGN* II Κλεομένης (12)). Husband of Phileto I, daughter of Leukios of Peiraieus (*IG* II[2] 3529); and father of hearth-initiate Phileto II (*IG* II[2] 3529; & see Clinton [1974] 101 no. 13). A new family stemma is given above under Dositheos of Marathon.

Kleopatra, daughter of Iophon of Deiradiotai & wife of Dionysodoros (IV) of Sounion

See *LPGN* II Κλεοπάτρα (1) & (3). See Aleshire (1991) 226–227 & 232 no. 10, with stemma in Table XI; with Kapetanopoulos (1968b) 211 no. 15; for the family, also see the early study by Raubitschek (1948).

Testimonia: (i) *IG* II[2] 2337 ll. 28–30. (ii) *IG* II[2] 4945 (w/ Kapetanopoulos [1968b] 211 no. 15). (iii) *IG* II[2] 4046. (iv) *IG* II[2] 5969 (now *SEG* 39 [1989] no. 264).

Epigraphical Note: Generally, Aleshire (1991) 232 under no. 10 addresses the necessary redating of *IG* II[2] 4046 & 4945 (with their incorrect Corpus dates of "*fin. s. I p.*" & "*s. II/III p.*," respectively). 1) The altar dedication (ii) is restored by Kapetanopoulos, who also identifies Kleopatra's son in (iii); with name and identity supplied by Aleshire. 2) The tombstone (iv) has been restored by Aleshire (1991) 226 no. 2 (whence *SEG*), after (ii). See the Epigraphical Catalogue entries nos. 292 & 223, respectively, for the revised editions of (ii) & (iii).

Status: Benefactress of a Peiraieus building fund in a cult organization sometime during the first quarter of the 1st c. A.D. (i); and is known as the dedicant of an ornamented altar at Athens (ii), with names of dedicatees lost. Like many of her family members then and later, Kleopatra also appears in a family monument dedicated at Eleusis by her son, the late Claudian archon Dionysodoros V (iii)—likely dedicated to Demeter and Kore on her behalf (cf. dedication *IG* II^2 4749 below, on behalf of her nephew, Konon II of Sounion).[1] Kleopatra's grave monument is identified in (iv) by Aleshire.

[1]Aleshire also refers to a statue dedicated by Kleopatra to her husband Dionysodoros IV of Sounion; mistakenly as *IG* II^2 4749, which is a dedication on behalf of her nephew, Konon II of Sounion, by his wife (see directly below).

Family: The only known female member of the prominent "Flavii of Sounion" family (see stemma under Dionysodoros IV). By the Augustan period Kleopatra's family were members of the *genos* Kerykes, in which her father Iophon (*s.v.*) and uncles all served; her father was also a prominent member of the tribe Leontis. Her husband and first cousin Dionysodoros IV of Sounion (*s.v.*) served as priest of the imperial family and of Apollo Patröos and was thrice hoplite general by the early to mid-Claudian period; while her brother-in-law, Philotas II (*s.v.*), served as herald of the Areopagos probably under Claudius. The son of Kleopatra and Dionysodoros IV, Dionysodoros V (*s.v.*) is the archon of A.D. 53/54. Her nephew Konon II (*s.v.*) was archon soon afterward under Nero, in A.D. 56/57 (or 57/58).

Konon (II) of Sounion, son of Konon (I)

See *LPGN* II Κόνων (14) & (44). Graindor (1922a) 88 no. 57. See now Aleshire (1991) 232 no. 12, with stemma on Table XI; for the family, also see the early study by Raubitschek (1948).

Testimonia: (i) *FGrHist* 257 F36 XXVII (Phlegon). (ii) *IG* II^2 4749.

Epigraphical Note: Konon's wife, Sophia, is now identified as the dedicant of the honorific statue (ii), dated in the Corpus as "*s. I/II p.*," though how her name is to be restored (whether with or without the Roman *nomen* Flavia) remains uncertain.[1]

[1]As observed by Aleshire (1991) 228 & 233 no. 16, the space available in the dedication requires a shorter name than her later Roman *nomina* (Flavia Sophia—as restored by Woloch [1973] 223 & 244) would allow, suggesting instead her original family name of Licinnia (after her father P. Licinnius Attikos of Oion).

Status: Eponymous archon of A.D. 57 (i). He was honored by his wife Sophia with a statue at Eleusis, dedicated on his behalf ([Κόνον Κό]νωνος) to Demeter and Kore (ii); and is known simply as the (deceased?) husband and father in the family dedications *IG* II² 3952–3954. It is evident from these family records that Konon died before his family received the Roman citizenship.

Family: Part of the large and distinguished "Flavii of Sounion" family, re-studied in Aleshire (1991); see under Dionysodoros (IV) for family stemma. According now to Aleshire, Konon II was the husband of Flavia Sophia (daughter of P. Licinnius Attikos of Oion, probably from a well-attested, old *negotiator* family[2]), who in ca. A.D. 70–80 honored her two sons with statues on the Akropolis and at Eleusis (in *IG* II² 3952–3954): Titus Fl. Konon III & Titus Fl. Sophokles III (identified by Aleshire [1991] 232 no. 13 & 233 no. 19 as the victorious ephebes in *IG* II² 1992 ll. 2–3 & 28; with the latter perhaps also the archon in *I. Délos* 2535). Konon's homonymous father is otherwise unknown (= Aleshire [1991] 232 no. 11); his grandfather Sophokles (II) was adopted by Philotas (I) of Sounion, and is attested (together with his two natural brothers, Dionysodoros III and Iophon of Deiradiotai)[3] as a Kerykes *hymnagogos* in the honorific decree of ca. 20 B.C. for the Eleusinian *daidouchos* Themistokles (II) of Hagnous (*s.v.*). Konon's uncle, Philotas II (*s.v.*), served as archon, probably late in Tiberius' reign, and then as herald of the Areopagos under Claudius; his cousin, Dionysodoros V (*s.v.*), also served as archon, just a few years before Konon (in A.D. 53). The grandchildren of Konon II and Flavia Sophia represent the last attested generation of the family; both may have been archons: Titus Fl. Konon IV, ca. A.D. 87/88 or 110–120 (in *SEG* 31 [1981] no. 122) & possibly Titus Fl. Sophokles IV, at some unknown date (in *I. Délos* 2535—if not Sophokles III).

[2]See Woloch (1973) 62, "Licinius B.)," 1st c. B.C.; & cf. "Licinius A.)" for another Attic Licinius, and a fellow tribal member of Sophia's father, who appears in the mid-Augustan Leontid list *IG* II² 2461 l. 124. There is also a Publius Licinius family from Sphettos: *IG* II² 1043 l. 94, ephebe of 38/37 B.C. (= Woloch "Licinius C.)"); & *IG* II² 7505 (tombstone for P. Licinnius Apollonios).

[3]These three brothers = Aleshire (1991) 233 no. 11, 231 no. 4 & 232 no. 9, respectively.

L

Leontios of Kephisia, son of Timarchos

LPGN II Λεόντιος (11). Clinton (1974) 94 no. 1.

Testimonia: (i) *SEG* 30 (1980) no. 93 ll. 9–11.

Status: A member of the *genos* Kerykes, from at least ca. 20 B.C. Leontios of Kephisia served as Eleusinian *pyrphoros* and as priest of the joint cult of the Charites and Artemis Epipyrgidia (i) on the Akropolis,[1] one of the dozen or more cults claimed by the *genos* Kerykes in the Augustan period.

[1]For the joint priesthood, especially as "cults of the Akropolis entrance," see Robertson (1990) 69 n. 92; the cults' theater seat *IG* II^2 5050 was inscribed in the 1st c. A.D., according to Maass (1972) 122.

Family: Brother Timosthenes appears with him (ll. 25–26) as one of the twenty members of the *genos* of the Kerykes who honor the Eleusinian *daidouchos* Themistokles of Hagnous. Clinton posits as a homonymous grandfather "Leontios *Timarchou*," a pythaist in 106/105 B.C. (in *F. Delphes* III.2 no. 15 col. 3, line 16).

Leonides (V) of Melite, son of Leonides (IV)

LPGN II Λεωνίδης (29); & *PA* no. 9132. Studies in Graindor (1922a) 47 no. 13 & (1923) 288 no. 341; Kapetanopoulos (1968a) 504 no. 31, with stemma A & B.

Testimonia: (i) *IG* II^2 2338 l. 59. (ii) *IG* II^2 4308 (now SEG 39 [1989] no. 228 + *ArchEphem* [1968] 194–195 no. 25). (iii) *IG* II^2 1713 l. 30. (iv) *IG* II^2 1722 l. 16. (v) *Agora* XV no. 300. (vi) *IG* II^2 2998 ll. 6–9 & 16–19.

Status: First appearing in the catalogue of the *genos* Amynandridai ca. 20 B.C. (i), Leonides went on to hold all the city's major public offices and was honored after his archonship with a monument in the Athenian Asklepieion (ii). Eponymous archon in 12/11 B.C. (iii) and herald of the Areopagos a few years later (iv), he also served as hoplite general (v) and twice as gymnasiarch (vi).

Family: The Leonides/Lysiades family of Melite was one of the most prominent and wealthy families of early Roman Athens, with (later) claims of descent from the great fourth-century admiral Konon, as well as from Perikles and Alexander the Great (cf. *IG* II^2 3679). Leonides had at least two brothers, Timotheos (named after the son of the great

Konon) and Phaidros II,[1] who appear with him in the Amynandrid membership list (i) but are otherwise not well known (see *IG* II^2 5315 & 6872 [tombstone of Phaidros], respectively; & cf. *IG* II^2 6877, the tombstone of Phaidros' daughter Chrysothemis II[2]); a third brother, Zenon (*prytanis* in *Agora* XV no. 288 l. 21), has been posited by Aleshire (1991) 122. His son Lysiades IV (*s.v.*) held the archonship as early as the Tiberian period, and his grandson Lysiades V *neoteros* (*s.v.*) served as archon under Claudius (probably in A.D. 41/42); in the next generation or two after Leonides the family attained the Eleusinian *daidouchia*, presumably through a marital tie (since the family was originally not from the *genos* of the Kerykes); this evidently for the first time in the person of Leonides VII (*s.v.*). The family retained the priesthood throughout the next century. Since the existence of Lysiades IV was not recognized until recently, Kirchner's stemma for the immediate descendants of Leonides V (*ad IG* II^2 2342 & 3609) is incomplete and probably short a generation; the updated stemma given below is revised from that given by Kapetanopoulos (in "stemma B"), but remains somewhat problematical (as highlighted below with "?"); see also the commentary under Leonides VII.

[1] In Kapetanopoulos (1968a) 508 nos. 54 & 57, respectively.

[2] Chrysothemis II was married to a man ([- - -]ρος) from the deme of Pallene; see Kapetanopoulos (1968a) 509 no. 63.

STEMMA

Leonides IV
|
Leonides V (archon & *strategos* under Augustus) — Timotheos
|
Lysiades IV (archon under Tiberius & herald under Gaius Caligula) — ? (Leonides VI)

Alexandros of Melite
|?
Artemisia ~ (Tib. Cl.) Leonides VII (*daidouchos* & ? archon in Claudian period) — |? Lysiades V *neoteros* (archon in early Claudian period)

_____|______?

Tib. Cl. Lysiades VI (Flavian *daidouchos*) — Tib. Cl. Themistokles V

Leonides (VII) (Tib. Cl.) of Melite (son of Lysiades IV?)

LPGN II Λεωνίδης (30). Kapetanopoulos (1968a) 504 no. 33, with stemma B; Clinton (1974) 57–58 no. 18.

Testimonia: (i) *SEG* 17 (1960) no. 72 (= *Hesp*. 26 [1957] 219–220 no. 76). (ii) *IG* II^2 2342, 3609 (ll. 4–5), 3610 (l. 5), 3612 (ll. 6–7), 3614 (ll. 2–3), 3615 (ll. 4–5). (iii) *IG* II^2 6833. (iv) *IG* II^2 11963.

Epigraphical Note: Kapetanopoulos would restore (i) as a dedication by Leonides' wife, Artem[eisia] (known from *IG* II^2 6833), and distinguish this *daidouchos* from the homonymous mid-1st c. A.D. priest Leonides VII (see *SEG* 25 [1971] no. 210); but the family's many genealogical inscriptions (ii) only mention one *daidouchos* with the name Leonides.

Status: The first member of the Leonides/Lysiades family of Melite to serve as Eleusinian *daidouchos* (i); appearing without Roman citizenship, which should indicate a pre- or early Claudian date for the beginning of his *daidouchia*. His priesthood is also known from later family inscriptions (ii), one of which records Leonides VII as the first member of the family to hold the *civitas* (see *IG* II^2 3610 l. 5); thus he can be identified with "[C]l(audius) Leon[ides of M]eli(te)," husband of Artemesia in her funerary inscription (iii).[1] Leonides' own tombstone appears to be preserved in (iv).

[1]= *LPGN* II Λεωνίδης (28).

Family: Unfortunately none of the inscriptions pertaining to the career of Leonides VII provide a patronymic (they primarily document the family's control of the *daidouchia* and therefore begin their genealogy with this Leonides). His patronymic is only partially preserved on his tombstone (iv), as Τιβ. Κλ. Λ[- - -]. This is restored as Τιβ. Κλ. Λ[εωνίδου] (V) by Kirchner (with his earlier stemma), while Kapetanopoulos prefers the alternative Τιβ. Κλ. Λ[υσιάδου] (IV), hence the stemma above. However, the father does not otherwise appear as a *civis*, so perhaps a later generation is in evidence, unless the *civis* status reflects a family-grant. In chronological terms, Lysiades IV is certainly the most likely father of the family's first *daidouchos*. This would imply (*contra* Kapetanopoulos, who believes that he simply married into the family) that the son Leonides VII was the immediate offspring of a marital tie with the daidouchic Theophrastos/Themistokles family of Hagnous (perhaps through a marriage between Lysiades IV and the daughter of the *daidouchos* Themistokles III or his son Theophrastos IV).

Leonides VII is known certainly as the father of Tib. Cl. Lysiades VI, who succeeded him as *daidouchos* in the Flavian period, and probably of Tib. Cl. Themistokles V.[2]

[2]Recorded in Kapetanopoulos (1968a) 506 no. 39 & 501 no. 27, respectively.

Leukios

LPGN II Λεύκιος (8).

Testimonia: (i) *IG* II[2] 3730. (ii) ? *SEG* 21 (1965) no. 685.

Status: Archon probably in the reign of Nero (ca. A.D. 55–65), cited eponymously in ephebic inscription (i);[1] perhaps also the same archon Leukios in (ii).[2]

[1]This ephebic record is dated by reference to the *paidotribes* Meniskos, who could in fact be the same as Plutarch's trainer (see Aleshire [1991] 156–157 no. 10, *s.v.*); see also the new evidence in Pantos (1973) 186–187 under no. 7.

[2] Dated by B.D. Meritt to the mid-1st c. B.C. date, with the archon identified with the archon Leukios of 59/58 B.C. in *IG* II[2] 1716 l. 19 (*Hesp*. 30 [1961] 270 no. 100, whence *SEG*).

Leukios *neoteros* of Rhamnous

LPGN II Λεύκιος (9). See Kapetanopoulos (1968) 214 no. 1.

Testimonia: (i) *BCH* 84 (1960) 655. (ii) ? *SEG* 21 (1965) no. 686 (after *Hesp*. 32 [1963] 63 no. 9A).

Status: Archon probably late in the reign of Nero, cited eponymously in the cult inscription (i), from the sanctuary of Heracles in either Acharnai or Cholargos. This could be the same archon Leukios *neoteros* cited eponymously in (ii), traditionally dated to the mid-1st c. B.C.

Family: Given his epithet, this Leukios should be identified as a close and near-contemporary, relative of the Neronian archon treated above. The Augustan priest of Asklepios, Zenon *Leukiou* Rhamnousios (*IG* II[2] 3120, 3176, & 4308), is a likely ancestor.

Loukios

LPGN II Λούκιος (1); & *PA* 9053. Graindor (1920) 89–90 no. 59, "±50 à 75." Follet (1976) 180; & Kapetanopoulos (1973) 138 & (1974) 392–393.

Testimonia: (i) *IG* II[2] 1992 l. 5.

Epigraphical Note: 1) The lowered date of the ephebic inscription (i) is given in Aleshire (1991) 228.

Status: Archon probably in the reign of Nero (ca. A.D. 55–65), cited eponymously in the ephebic document (i); the inscription commemorates the lamp-race victory of the brothers Konon (III) and Sophokles (III) of Sounion, sons of the archon Konon (II) of A.D. 56/57 (and born ca. A.D. 35–45).[1] Given the rarity of the spelling "Loukios" (in the 1st c. A.D.), this archon could possibly the same as Leukios treated above (if the interpolation Λ⟨ε⟩ύκιος is acceptable).[2]

[1]Kapetanopoulos would date Lucius' archonship to A.D. 68; Aleshire also lowers the period for *IG* II² 1992, based on the prosopography of the Sounion family above (*inter alia*, the son of the ephebe Konon III was a hearth-initiate in ca. A.D. 75), but refrains from suggesting any specific date.

[2]As kindly suggested by the anonymous reviewer for Brill.

Lysiades (IV) (? Tib. Cl.) of Melite, son of Leonides (V)

Cf. *LPGN* II Λυσίαδης (23). See Kapetanopoulos (1968a) 505 no. 37, with stemma B; see also possible stemmata above under Leonides V.

Testimonia: (i) *IG* II² 1736 ll. 12–13 (cf. *SEG* 25 [1971] no. 188). (ii) *IG* IV.1² 83 l. 7.

Epigraphical Note: As re-edited by Kapetanopoulos (1968a) 505 n. 1, Lysiades appears in (i) without the Roman *civitas*.

Status: Herald of the Areopagos ca. A.D. 38–41 (i), during the archonship of Sekoundos (ii). Lysiades would then had to have served as eponymous archon sometime between ca. A.D. 31/32–35/36. According to Kapetanopoulos' restoration of IG II² 11963 (the tombstone of Lysiades' son), he received the Roman citizenship during the reign Claudius, together with his son Leonides VII (unless given posthumously).[1]

[1]In the *LPGN* entry this Lysiades is conflated with Lysiades the son of Tib. Cl. Leonides (I); in tentative reference ("?") to *IG* II² 1736, with date of "c. 70–130 A.D."

Family: Son of the great Augustan official Leonides V (*s.v.*), and therefore the likely father of the Eleusinian *daidouchos* Leonides VII (*s.v.*). Lysiades IV is probably the best candidate for a marriage into the priestly Theophrastos/Themistokles family of Hagnous, which brought the Eleusinian *daidouchia* into the Melite family (see stemma above).

Lysiades (V) *neoteros* of Melite, son of (? Leonides VI)

LPGN II Λυσίαδης (9). See Kapetanopoulos (1968a) 505 no. 38; with possible stemmata above under Leonides V.

Testimonia: (i) *IG* II^2 1975 l. 2. (ii) *IG* II^2 3268 ll. 11–12.

Epigraphical Note: For the likelihood of restoring Lysiades as the eponymous archon in the imperial dedication (ii), see entry no. 146.

Status: Archon under Claudius, where he appears eponymously in the ephebic inscription (i). The lack of Roman *nomina* in (i), if significant, may suggest an early Claudian date for Lysiades, since his brother is known to have achieved Roman citizenship under Claudius. Lysiades can also be identified with the (lost) archon of A.D. 41/42 in the imperial dedication (ii), appearing eponymously with the *strategos* Dioteimos of Besa (*s.v.*).

Family: Lysiades *neoteros* is conventionally identified as the son of Lysiades IV and brother of the Claudian *daidouchos* Leonides VII (*s.v.v.*), but the family records consistently indicate that the family never practiced such homonymity, preferring instead the generational alternation of family names; most likely instead, then, as the son of Kapetanopoulos' hypothetical "Leonides VI." See the new family stemma above under Leonides V.

M

Mantias (II) of Marathon, son of Dositheos

LPGN II Μαντίας (3) & (5); *PAA* no. 632575; & cf. *PA* no. 9668. Cf. Kapetanopoulos (1968b) 178; & Culley (1975) 219–220.

Testimonia: (i) *IG* II^2 1035 ll. 12–13 (now *SEG* 26 [1976] no. 121).

Epigraphical Note: For the restoration of Mantias' patronymic as [Δωσιθέου] in the restoration decree (i), see entry no. 2. The identification of Dositheos as Mantias' father now fills the longstanding generation gap in the family's stemma (as seen under *IG* II^2 3488).[1]

[1]As tentatively recognized in the *LPGN* entry: with Mantias (5) as the son of Dositheos, & Mantias (3) of the restoration decree as "? = (5)"; the conventional restoration of the patronymic as [Κλεομένους] is retained in the *PAA* entry.

Status: A member of the *genos* Kerykes and archon *basileus* ca. 10/9–3/2 B.C., during the hoplite generalship of Metrodoros of Phyle; known from the Augustan decree for the restoration of Attic shrines and sanctuaries (i).

Family: Mantias' father Dositheos (*s.v.*, with new stemma) had also served as archon *basileus*, during the early Augustan archonship of Nikostratos II, and held a complex of Eleusinian offices and priesthoods under the *daidouchia* of Themistokles II of Hagnous (*s.v.*); for his grandfather Kleomenes I, see *IG* II^2 3488 (= *LPGN* II Κλεομένης (12)). Mantias' son was Kleomenes II (*s.v.*), *thesmothetes* in the early 1st c. A.D.

Megiste, daughter of Asklepides of Halai

See *LPGN* II Μεγίστη (2). See Lewis (1955) 9 no. 13; cf. also Aleshire (1994) 336 no. 16.

Testimonia: (i) *IG* II^2 3173 ll. 3–4. (ii) *IG* II^2 2299a ll. 37–38. (iii) *BE* (1976) no. 178.

Epigraphical Note: 1) For the restoration of the eponymous archon (as Polyainos of Sounion) & new date for (ii) see entry no. 68.[1] 2) The priestess in (iii) should be identified as Megiste of Halai, rather than (conventionally) Megiste of Sounion (as also treated in the Epigraphical Catalogue, in entry no. 71).

[1]The conventional identification of the priestess Megiste in (ii) as (Junia) Megiste is questioned in *LPGN* II Μεγίστη (7).

Status: Priestess of Athena Polias by ca. 19 B.C. until sometime before ca. 4 B.C., when she was succeeded in office by Hipposthenis of Peiraieus (*s.v.*). As priestess, Megiste of Halai appears in "pseudo-eponymous" fashion in the dedication of the Temple of Roma and Augustus on the Akropolis (i), from the archonship of Areios of Paiania. As such she also appears in two *pyloros* dedications (ii) & (iii) about a decade apart, from the archonships of Polyainos of Sounion (14/13 B.C.) and Theogenes (I) of Paiania (ca. 5/4 B.C.).

Family: The family evidently belonged to the *genos* of the Eteoboutadai. Grand-daughter of Demetrios of Halai, priest of Roma and a contributing member to the Delphic Pythiad of 97/96 B.C. (see *IG* II^2 2336 l. 265; with Tracy [1982] 138 C7). Graindor (1931) 111 suggests that this Megiste was the maternal grandmother of (Junia) Megiste of Sounion (*s.v.*), priestess of Athena Polias during the reigns of Gaius (Caligula) and Claudius.

Megiste (Junia), daughter of Zenon of Sounion

See *LPGN* II Μεγίστη (7). Byrne (2003) 330–331, Iunius no. 6; Lewis (1955) 10 no. 16; & Graindor (1931) 111. Cf. also Oliver (1966) 150–151, on *IG* II^2 4176.

Testimonia: (i) *IG* II^2 4175. (ii) *IG* II^2 4176 (with *SEG* 23 [1967] no. 123 = *AE* [1967] no. 448). (iii) *IG* II^2 4177–4179 (now *SEG* 12 [1955] nos. 159–161). (iv) *IG* II^2 4242. (v) *IG* II^2 3276, 3283, 3536, & 3537. (vi) *IG* II^2 3535.

Epigraphical Note: 1) The dedication to Memmius Regulus in (i) should pre-date Megiste's citizenship, for there is insufficient room to restore the Roman *nomen* "Junia" (confirmed by personal autopsy; see entry no. 250 in the Epigraphical Catalogue). 2) The proposed date of A.D. 38 for (ii), after Oliver's restoration, conflicts with the date of ca. A.D. 44 for Megiste's grant of Roman citizenship (see below).

Status: Priestess of Athena Polias during the reigns of Gaius (Caligula) and Claudius, succeeding Alexandra (of Cholleidai), (Junia) Megiste appears in "pseudo-eponymous" fashion in numerous statue dedications from the Akropolis. Many of the memorials in which Megiste appears were sponsored by Diokles of Hagnous (as in *IG* II^2 3283, 3536, 4175, & 4176). From ca. A.D. 44 she appears with the Roman *nomen* Junia (as in ii). Statue dedications include some five to the imperial legate P. Memmius Regulus and his son Gaius (i–iii), with the latest (ii) dated to the (repeated?) hoplite generalship of Diokles of Hagnous (*s.v.*). In ca. A.D. 44 Junia Megiste personally dedicated a statue to her patroness Junia Lepida (iv), who would have been in Athens in that year; in the company of either or both her husband G. Cassius Longinus (legate of Syria, A.D. 44–51) and her brother D. Junius Silanus Torquatus (*cos.* A.D. 53), the imperial quaestor who acted as Claudius' agent in the restoration of statues that had been confiscated by Caligula (see *IG* II^2 4180). Megiste presumably received her Roman citizenship from the Junius Silanus family at this time. As Junia Megiste she is also named in four fragmentary dedications (v): with *IG* II^2 3276 likely to represent one of the statues returned to Athens by Claudius in ca. A.D. 44/45; & *IG* II^2 3283 perhaps an altar to the emperor Claudius (& reused as an altar in the Flavian period). The latest dedication in which she appears is the honorific statue (vi) dedicated in A.D. 47/48 or 51/52 to Tib. Cl. Novios of Oion (*s.v.*) as *strategos* IV and *agonothetes* of the "Greater Panathenaia Sebasta and Kaisarea Sebaste." Junia Megiste was deceased by A.D. 61, when Paullina (*s.v.*), the daughter of Capiton, is attested as priestess of Athena Polias.

Family: The family would have been members of the *genos* of the Eteoboutadai. This Megiste may well have been the maternal granddaughter of the Augustan priestess Megiste of Halai (thus Graindor).

Menandros (I) of Gargettos, son of Asklepiodoros (I)

LPGN II Μένανδρος (55). Cf. Follet (1989) 39–40; with *SEG* 39 (1989) no. 311. On *IG* II² 3547, see Mellor (1975) 208, with n. 12; with notice & correction by Louis Robert, in *BE* (1977) no. 76.

Testimonia: (i) *IG* II² 3547 (+*SEG* 33 [1983] no. 184). (ii) ? *IG* II² 1713 l. 32. (iii) *SEG* 48 (1998) no. 223. (iv) ? *SEG* 14 (1957) no. 134 (= *Hesp*. 23 [1954] 257 no. 42).

Epigraphical Note: 1) As noted in the Epigraphical Catalogue (entry no. 171), the priestly title in line 1 of (i) has been properly restored by Robert as Συγκλή[του Ῥωμαίων] (= *SEG* notice). 2) For the likely restoration and identification of Menandros with the eponymous archon Μ[έναν-δρος] in (ii), see the Epigraphical Catalogue (entry no. 13).

Status: Eponymous archon and (only recorded) priest of the combined cult of the Roman Senate, the Demos and the Graces, almost certainly under Tiberius (i).[1] The creation of this cult may well have been inspired from Asia Minor, whose cities decreed in A.D. 23 to build a temple to the Roman Senate. Menandros himself almost certainly sponsored the new Athenan cult; and his archonship appears to date to A.D. 23/24, as restored in the monumental archon list (ii). His archonship or priesthood may also be attested in (iii), an apparent building-dedication in which Menandros would seem to appear in eponymous fashion. He has also been identified as the (lost) honorand of the statue-base (iv),[2] dedicated by his daughter Claudia Tatarion II (*s.v.*); however, her brother Tib. Cl. Asklepiodoros (*s.v.*) is also a likely subject.

[1]But distinguished in *LPGN* II: as Μένανδρος (56).

[2]See Oliver (1960) 107; & also Mellor. According to Maass (1972) 121, it was during the reign of Tiberius that the priest of this cult first received an inscribed theater seat (in *IG* II² 5047). For the Tiberian cult of the Roman Senate in Asia Minor, see also Erskine (1997) 28.

Family: A sister, Tatarion (I), is now known from a personal dedication to Livia or Julia Livia (see *IG* II² 3241; as revised in the Epigraphical Catalogue, entry no. 143); a probable (short-lived) brother, Epikouros, was an ephebe in 13/12 B.C. (in *IG* II² 1963 l. 31). Two children, a son and daughter, are known. Tib. Cl. Asklepiodoros (*s.v.*) has recently

been identified as a (late) Claudian archon, and evidently held all the *euergesiai* and chief offices of state for the period; he became the first family member to receive the Roman citizenship. Menandros's daughter Claudia Tatarion II (*s.v.*) served as the priestess of Demeter and Kore in the latter part of the 1st c. A.D., and dedicated an honorific 'career-inscription' at Eleusis; her tombstone appears to be partially preserved in *IG* II² 12080. An early deceased younger son, Menandros (II), may be attested in the tombstone *SEG* 44 (1994) no. 184. A new stemma of the family follows:

STEMMA

Asklepiodoros I

- Menandros I (archon & priest)
  - (Tib. Cl.) Asklepiodoros II (archon, *strategos*, & *agonothetes*)
  - Claudia Tatarion II (priestess of Demeter & Kore)
- Tatarion I (dedicant)
- Epikouros (ephebe 13/12 B.C.)

Menneas of Azenia, son of Menneas

See *LPGN* II Μεννέας (6) & (8). See Clinton (1974) 98, under *hymnagogoi*; cf. Habicht (1997) 327.

Testimonia: (i) *Agora* XV no. 280 l. 4. (ii) *SEG* 30 (1980) no. 93 l. 19.

Status: *Prytanis* of Hippothontis ca. 50–40 B.C. (i). A member of the *genos* Kerykes, Menneas of Azenia also appears ca. 20 B.C. as one of the clan's twenty *hymnagogoi* who proposed honors for the *daidouchos* Themistokles of Hagnous (ii).

Family: A possible grandson may be identified in *SEG* 38 (1988) no. 176: the ephebic lamp-race victor Apollonios of Azenia, son of Menneas; from the newly attested archonship of Asklepiodoros (II), mid-1st c. A.D. Clinton and Habicht both suggest a family connection with the Augustan archon Menneas, son of Zopyros (*s.v.*); although the name Zopyrus does occur in the Azenian family of the mid-1st c. B.C. (see Traill [1978] 287–289 no. 17, with commentary under l. 17), that family does not appear to be related. See immediately below for an alternative identification.

Menneas (of Phlya?), son of Zopyros

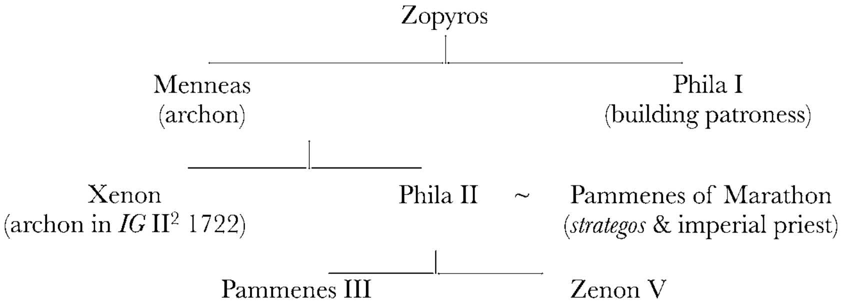
LPGN II Μεννέας (4). Graindor (1922a) 28–30 no. 2 & (1923) 290 no. 365; cf. Dow (1934) 157–158; and also Aleshire (1991) 92.

Testimonia: (i) *IG* II[2] 1718 (Μεννέας Ζω[πύρου]).

Status: Eponymous archon early in the reign of Augustus (thus Graindor & Aleshire; *pace* later date preferred by Dow), as he appears in the archon list (i).

Family: The Menneas-Zopyros family is not well known for any period; even its demotic is uncertain. Yet during the reign of Augustus both names are known from Phlya, where they occur alternatively as patronymics with the related names of Xenon and Phila. With Graindor, it seems sensible therefore to reconstruct a single family from these few scattered inscriptions, which would include another Augustan archon for a son (Xenon, *s.v.*), a building-patron for a sister (see Phila, daughter of Zopyros, in *IG* II[2] 2337 ll. 24–25), and a daughter (Phila, daughter of Menneas of Phlya) who married the *strategos* and imperial priest Pammenes of Marathon (see *IG* II[2] 7712):

STEMMA



Metrodoros

LPGN II Μητρόδωρος (11). Graindor (1922a) 81–82 no. 53; Notopoulos (1949) 25; cf. Dow (1934) 167–169.

Testimonia: (i) *IG* II[2] 1735. (ii) *IG* II[2] 1973 l. 4.

Status: Eponymous archon later in the Claudian period, appearing in the archon-list (i) and eponymously in the ephebic decree (ii); his archonship is evidently relatively close in date to that of Kallikratides VI of Trikorynthos (*s.v.*).[1]

[1]A roughly Claudian date is indicated by the presence in (ii) of the ephebe Aiolion of Phlya, the son of Antipatros, the archon of A.D. 45. Some of the same gymnasium staff appear in the ephebic inscriptions under Metrodoros & Kallikratides VI.

Family: The mid-Augustan *strategos* Metrodoros of Phyle (*s.v.*) might possibly be a grandfather, but the name is too common to be certain without a demotic. For the 1st c. A.D. the name appears in the demes of Athmonon, Sounion, and Sphettos.[2] The Claudian (?) *thesmothetes* G. Julius Metrodoros of Marathon (*s.v.*) is no longer identified with this archon (as he is in the Corpus). The archon might possibly be the father of the dedicants (daughter and homonymous son) of the statue-base in *IG* II[2] 3948/3949.

[2]See Metrodoros of Athmonon (in *IG* II[2] 5343); & Metrodoros of Sphettos (in *IG* II[2] 9683, ca. A.D. 50); cf. also Metrodoros of Sounion (1st/2nd c. A.D., in *IG* II[2] 2021 l. 13 & *IG* II[2] 2776 l. 193).

Metrodoros (G. Julius), of Marathon

LPGN II Μητρόδωρος (41). See Byrne (2003) 302, Iulius no. 1.

Testimonia: (i) *IG* II[2] 2891.

Status: *Thesmothetes* in the 1st c. A.D., perhaps during the reign of Tiberius. He has the distinction of being the earliest attested Athenian Julian, suggesting a foreign marriage tie.

Family: As noted in the entry above, this Metrodoros should not be confused with the Claudian archon of the same name (as he is in the Corpus; after Graindor [1922] 81).[1]

[1]Still considered a possibility in *LPGN* II: Μητρόδωρος (41), with Μητρόδωρος (11) as "? = (41)."

Metrodoros of Phyle, son of Xenon

LPGN II Μητρόδωρος (66). Sarikakis (1976) 26 & 70–71; & esp. Culley (1975) 219 & 221; cf. also Geagan (1997)

Testimonia: (i) *SEG* 26 (1976) no. 121 (= *IG* II[2] 1035) ll. 6, 12, 16, 29–30.

Status: Hoplite general ca. 10/9–3/2 B.C. (see under Mantias II), Metrodoros oversaw the implementation of the Athenian decree for the restoration of Attic shrines and public properties (i).

Family: The archon Metrodoros (*s.v.*) from the reign of Claudius might possibly be a grandson, but without his demotic there can be no cer-

tainty. Metrodoros *Phylasios* may well be a descendant of the distinguished Hellenistic Xenon family of Phyle, especially active in the 2nd c. B.C. (for which, see Tracy & Habicht [1991] 212).

Mithridates (VIII, King of Bosporus?)

LPGN II Μιθριδάτης (1).

Testimonia: (i) *IG* II[2] 1968 ll. 1–2.

Status: Archon conventionally dated to the reign of Claudius, appearing eponymously in the ephebic catalogue (i).[1] Given the tremendous rarity of this name,[2] consideration should be given to the identification of this archon with a foreign ruler and benefactor, particularly with Mithridates VIII, whom Claudius installed in A.D. 41 as monarch of the grain-rich kingdom of Bosporus. Such euergetistic service to Athens would have been preceded most immediately by the archon Rhoimetalkes III of Thrace, in A.D. 37/38. If correct, Mithridates' archonship would have to date to before A.D. 45, when he was deposed by Claudius and turned rebel.

[1]The Claudian date is essentially derived from the description of the ephebes as *philoi gorgoi* (*gnêsioi*), a practice believed by Dittenberger to be Claudian in date; however, the same characterization is given in *IG* II[2] 1989, which now dates to the reign of Gaius Caligula (see the entry in the Epigraphical Catalogue).

[2] There is otherwise only *LPGN* II Μιθριδάτης (2), of the mid-2nd c. A.D.

N

Neike(tes)

LPGN II Νικήτης (5). See Graindor (1922a) 78 no. 47.

Testimonia: (i) *IG* II[2] 2298 ll. 1–2.

Status: Archon possibly sometime in the (early?) 40s A.D.,[1] appearing eponymously in the *pyloros* dedication (i).

Family: A rare name in Athens during the Roman period, this archon may be related to Niketes *Zoilou ek Myrrinouttes*, *thesmothetes* in 14/13 B.C. (in *IG* II[2] 1721 l. 9; thus Graindor), or the Neike[tes] listed in the gymnasium dedication *IG* II[2] 1737 (l. 11).

[1]As related by Graindor through the post-Caligulan *pyloroi* inscriptions *IG* II[2] 2297 & 2292 f.

Nikias of Athmonon, son of Sarapion

LPGN II Νικίας (63). Graindor (1922a) 48–49 no. 15.

Testimonia: (i) *IG* II² 3175.

Status: Archon appearing eponymously in the dedication of the Market of Athena Archegetis (i), from the hoplite generalship of Eukles of Marathon; conventionally dated to ca. 10/9–2 B.C., the dedication instead should be attributed to the mid-to-late 20s B.C. (see entry no. 102 in the Epigraphical Catalogue).

Family: The family is otherwise unattested; unless the Sarapion of Athmonon in *IG* II² 1945 (l. 82, Σαρα̣[πίων]) is a descendant of the Claudian period (= *LGPN* II Σαραπίων (no. 9)).

Nikostratos (II), son of Nikostratos (I)

LPGN II Νικόστρατος (29) & (30). See Graindor (1922a) 52 no. 18; and Dow (1934) 149. Cf. also Kapetanopoulos (1968b) 178.

Testimonia: (i) *IG* II² 1727. (ii) *F. Delphes* III.2 no. 64.

Epigraphical Note: The archons Nikostratos in (i) and (ii) are conventionally distinguished, with the former dated to the early Augustan period and the latter to the beginning of the 1st c. A.D. (see *CD* 76; followed in Kapetanopoulos);[1] but they must in fact be the same individual, since the *dodekais* inscription in (ii) should date to the (early) 20s B.C. For such a date for the archon list (i), see the Epigraphical Catalogue (entry no. 15).

[1]And cf. the entries in *LPGN*: with the Nikostratos in (i) as Νικόστρατος (29,) after Dow's tentative date of "ca. 65/4 B.C.?" for that archon list; and the archon in the *dodekais* inscription (ii) as Νικόστρατος (30).

Status: Eponymous archon in the early 20s B.C., heading the archon list (i) and in (ii) recording probably the first *dodekais* procession under Eukles of Marathon.

Family: The name is fairly common in Athens during the Roman period (note even the Nikostratos, *thesmothetes* in *IG* II² 1727 l. 11, as restored), especially in the populous deme of Phyla; also more limited instances from Kydathenaion (cf. the *prytanis* in *Agora* XV no. 318 l. 24) and Kephisia (cf. the father of the *prytanis* Isidotos in *Agora* XV no. 286 l. 21).

Novios (Tib. Cl.) of Oion, son of Philinos

LPGN II Νούιος (3). Most recently, Byrne (2003) 170–173, Claudius no. 213; Geagan (1979c) & (1997) 25–26; Spawforth (1994a) 234–237; & Follet (1976) 161, with biographical chart. See also Graindor (1931) 141–143; Oliver (1950) 94–95; Kapetanopoulos (1970) 563–564, with stemma.

Testimonia: (i) *IG* II^2 3270 (w/ *Syll.*^{3} 802 ll. 14–15). (ii) *IG* II^2 4174. (iii) *IG* II^2 3271. (iv) *I. Délos* no. 1628. (v) *IG* II^2 1945. (vi) *IG* II^2 3273. (vii) *IG* II^2 3535 (= Smallwood no. 414). (viii) *IG* II^2 3182 (+Oliver [1950] 82 = Smallwood no. 415). (ix) ? *SEG* 21 (1965) no. 743 (*IG* II^2 3542 [= 3561]; see also *SEG* 22 [1967] no. 155). (x) *IG* II^2 3277 (revised in *SEG* 32 [1982] no. 251). (xi) *IG* II^2 1990. (xii) *I. Délos* no. 1629. (xiii) *I. Délos* no. 1861.

Epigraphical Note: 1) Novios' hoplite generalship in (iv) is best restored, based on the limited space requirements, as his third.[1] 2) Novios has now been identified in two further inscriptions: as the dedicant (as well as *strategos*) in the Neronian stage-building inscription (viii); and as the honorand in the career-inscription *IG* II^2 3531b (now *SEG* 34 [1984] no. 190). For more probable identifications and restorations in both, see the Epigraphical Catalogue entries nos. 107 & 193, respectively; and above under Tib. Cl. Hipparchos of Marathon and Tib. Cl. Asklepiodoros of Gargettos, respectively.

[1] *I. Délos* 1628 l. 2–4: τὸν ἐπ[ὶ τ]οὺς ὁπλείτας | [στρατηγὸν τὸ τρίτον] καὶ ἱερέα τοῦ Ἀπόλλωνος διά | [βίου καὶ ἀγωνοθέτην τ]ῶν μεγάλων Παναθηναίων; as analyzed in the Epigraphical Catalogue under entry no. 190 (*IG* II^2 3535).

Status: With origins in a relatively modest family background, with the help of Roman patronage and provincial ties Novios literally bought himself high civic status, although he appears not to have won his way into the city's traditional elite. Indeed, Novios' long and eventful career can be traced in thirteen relevant inscriptions: all of his tenures are marked by various forms of exceptional liturgies, particularly in the form of festivals. The record for Novios' career, which would have begun with an (unattested, but necessary) archonship late in the reign of Tiberius (ca. A.D. 34/35–36/37), is documented from his first hoplite generalship (and *agonothesia*) in A.D. 40/41 (i) & (ii), through to his record-breaking eighth term as *strategos* under Nero in A.D. 60/61 (xi), during the archonship of Thrasyllos. Novios was also instrumental in revitalizing the Great Panathenaia and expanding it to include a regular imperial festival, the *Kaisarea Sebasta*, initially in honor of the emperor Claudius. During his first generalship Novios sponsored

new games (athletic & musical) in honor of the reigning emperor (i) to celebrate the accession of Claudius; and honored the provincial governor P. Memmius Regulus with an honorific statue (ii). He achieved Roman citizenship soon afterward (by A.D. 42), when he served as herald of the Areopagos and priest of Delian Apollo; and served as the supervisor of a public building project, in the dedication (iii) to Claudius (as consul II), which might refer to the restoration and rededication (in *IG* II^2 3272) to Claudius of the Monument of Attalos II on the Akropolis, at the NE corner of the Parthenon. The priesthood of Delian Apollo would indicate Novios' adlection into the *genos* of the Erysichthonidai. Novios' third generalship probably dates to the Panathenaic year A.D. 47/48 (less likely, 43/44; the early years of Claudius' reign were very competitive), when he also served for the first time as that festival's *agonothetes* (iv). In A.D. 44/45 he served as gymnasiarch for a second time, in which year the ephebic *Germanikeia* were held (v) under the archon Antipatros (II) of Phlya (*s.v.*). Novios' fourth generalship, which also marks his last recorded *agonothesia*, coincided with his combined presidency of the "Great Panathenaea Sebasta and Kaisarea Sebasta" of A.D. 51/52 (most probably), for which he was honored with the statue (vi); also recorded in a statue-dedication to Claudius (vii), where Novios is also recorded as the highpriest of Antonia Augusta. Novios is notably one of only two Athenians known to have held the *agonothesiai* for both festivals simultaneously.[2] His sixth generalship evidently occurred in the reign of Nero, as restored in eponymous fashion in the dedication of the Neronian stage-building in the Theater of Dionysos (viii), which was probably dedicated by the imperial highpriest Tib. Cl. Hipparchos of Marathon (*s.v.*); his seventh is probably recorded in a statue personally dedicated by M. Porcius Cato (ix), though the name of the dedicatee is not preserved. Novios' eighth and final generalship was held in A.D. 61, as attested in two inscriptions. In (x) Novios is recorded in eponymous fashion in the remarkable Parthenon Inscription honoring Nero, under the priestess of Athena Polias Paullina (*s.v.*). In (xi), which is dated eponymously to the archonship of Thrasyllos of Cholleidai, Novios is recorded with multiple offices and honors: as "epimelete of the city" and in the rare service of *nomothetes*; and also represented the city on the provincial level, serving as the highpriest of the cult of Nero and Zeus Eleutherios at Plataea, where he was honored as "Best of the Hellenes" (ἄριστος τῶν Ἑλλήνων). The same inscription would have coincided with Novios' assumption of that highpriesthood, after the exile in A.D. 61 of his predecessor G. Julius Spar-

tiatikos. Novios held the priesthood of Delian Apollo until the end of his career (succeeded in that office by Tib. Cl. Theogenes of Paiania, *s.v.*): honored on Delos in that capacity together with his wife in (xii). His personal contacts with influential Romans also included Tiberius Claudius Balbillus (xiii), the imperial procurator (ca. A.D. 45–55).

[2]However, another dual *agonothesia* of the Great Panathenaia Sebasta and *Kaisarea Sebasta* is known from a newly published statue-base from Eleusis (*SEG* 47 [1997] no. 226); unless Clinton (1997) is correct in attributing this to Novios, which seems doubtful (see relevant entry in the Epigraphical Catalogue).

Family: Novios was evidently a "new man" in Athenian public life. Although his Athenian ancestry may go back to the 1st c. B.C. (see Kapetanopoulos, with stemma), virtually nothing is known of his family apart from a likely origin among Italian *negotiatores* in the East (his name has Campanian antecedents), possibly from Delos (where the *nomen* Novios was common). Kapetanopoulos argues for a more long-standing Athenian background: with his father "[Phi]linos *Cheilonos*" and grandfather "[Ch]eilon *Philinou*" identified in a tribal list of Leontis, ca. 20 B.C. or thereafter (*IG* II^2 2461 ll. 12 & 11, listed under the deme Oion; for the new date, see the Epigraphical Catalogue); although it is also possible for these two to be cousins, in which case Novios' family can only be traced back in Athens to the Augustan period. There is also the Augustan *thesmothetes* Philinos *Philinou* in *IG* II^2 1720 l. 2 (demotic unknown). Kapetanopoulos believes the Philinos of Oion in a funerary inscription (*IG* II^2 3994 = 7011) attests Novios' son or grandson (as "Philinos III"). As Spawforth has recently demonstrated, Novios' wife, Damosthenia (daughter of Lysinikos) of Marathon, was of Spartan origin; she was honored on Delos (in *I. Délos* 1629) and apparently died back in Lakonia (with her Lakonian funerary inscription in *IG* V.1 509). This substantiates Kapetanopoulos' suggestion of a non-Athenian origin for Damosthenia and her father (whose name is otherwise unattested in Attika, and is possibly Lakonian: with a Lysinikos *Soterida* attested in Kapetanopoulos [1968a] 500 no. 23). Novios may well have earned his exceptional civic status at the lasting expense of his patrimony, since the family is never heard of again in a public context.

O

Oinophilos

See *LPGN* II Οἰνόφιλος (16); as Oinophilos (III) of Trikorynthos. Graindor (1922a) 67 no. 34 & (1931) 72; see also Aleshire (1991) 136 under no. 13. Cf. also Traill (1978) 300–302 no. 24 ll. 11–14.

Testimonia: (i) *IG* II[2] 1713 l. 37. (ii) *IG* II[2] 1344 ll. 5–6.

Status: Eponymous archon in A.D. 28/29, known from the monumental archon list (i); and also in eponymous fashion in the record of an arbitration between two sacred colleges (ii).

Family: Though his filiation is uncertain, it is usually assumed that he was a member of the Kallikratides/Oinophilos family of Steiria/Trikorynthos, although the name was once also common in the deme of Aphidna.[1] Aleshire distinguishes this archon from the *basileus* Oinophilos III (*s.v.*); Traill believes the later homonymous herald of the Boule (in *SEG* 28 [1978] no. 164 ll. 12–14) to be this archon's son.

[1]Cf. E.A. Raubitschek, in *RE* 17.2 (1937) 2257, *s.v.* Oinophilos #2. This Oinophilos' demotic is given as Trikorynthos in the *LPGN* entry.

Oinophilos (II) of Steiria, son of Syndromos (II)

LPGN II Οἰνόφιλος (14); after Aleshire (1991) 135 no. 12.

Testimonia: (i) *Agora* XV no. 290 ll. 11–15 (= *IG* II[2] 2467 ll. 3–7). (ii) *Agora* XVI no. 335 (= *SEG* 24 [1969] no. 141 l. 9 = *IG* II[2] 1051 + 1058 + *Hesp.* 36 [1967] 67 no. 12). (iii) *IG* II[2] 2464 (≈ IG II[2] 1935) l. 9. (iv) *IG* III 3915.

Status: Herald of the Boule in ca. 20 B.C., during the archonship of the Apolexis (II) *Apellikôntos* of Oion and the third hoplite generalship of Antipatros of Phlya (i). Aleshire suggests identifying him with the herald of the Boule and Demos in the contemporary Lemnian decree (ii), thus following his cousin Kallikratides V in office. Oinophilos of Steiria is otherwise known as one of the married men selected at the end of the century by the Eleusinian hierophant to prepare the cult-table (*trãpeza*) for Plouton (iii). His likely gravestone is recorded in (iv).

Family: The family is re-studied in Aleshire (1991) 133–137. Oinophilos is known to have had two brothers, including the archon of ca. 37/36 B.C., Kallikratides IV; his natural son, the late Augustan archon *basileus*

Oinophilos III (*s.v.*), was adopted by his cousin Kallikratides V of Trikorynthos (*s.v.*), hoplite general ca. 30–20 B.C.

Oinophilos (III) of Trikorynthos, son of Kallikratides (V) & natural son of Oinophilos (II) of Steiria

See *LPGN* II Οἰνόφιλος (16). Aleshire (1991) 135–136 no. 13; with A. Lolling, *ArchDelt* (1888) 136–137 no. 1.

Testimonia: (i) *IG* II² 1730 ll. 5–6.

Epigraphical Note: For the restoration of Oinophilos as the archon *basileus* in (i), see entry no. 20 in the Epigraphical Catalogue (following Aleshire & Lolling).

Status: Archon *basileus* under Polycharmos of Marathon, probably near the end of Augustus' reign or early in the reign of Tiberius (i).

Family: According to Aleshire's restoration, Oinophilos III will have been the natural son of Oinophilos II of Steiria (*s.v.*) and the adopted son of Kallikratides V Trikorynthos, the early Augustan *strategos*, thereby providing the necessary link between these two families. The family history appears to culminate in the Neronian and Flavian periods in the person of Tib. Cl. Oinophilos V Hierophantos of Trikorynthos (*s.v.*). The intervening stemma remains problematical: a homonymous son of this *basileus* has been identified in a 1st-c. herald of the Boule (= Aleshire no. 14 "Oinophilos IV"; for the date, see above under Ammonios II of Cholleidai).[1] The same herald has also been identified as the son of the archon Oinophilos of A.D. 28/29 (see *IG* II² 1713 l. 37 & 1344).[2]

[1]In *SEG* 28 (1978) no. 164 ll. 12–14 (after Traill [1978] 300–302 no. 24).

[2]Thus Traill (1978) 301 under ll. 11–14.

Oinophilos (V) (Tib. Cl.) of Trikorynthos, son of Kallikratides

LPGN II Οἰνόφιλος (17). Byrne (2003) 133–135, Claudius no. 51; Aleshire (1991) 136 no. 15; Clinton (1974) 29–30 no. 18; & Woloch (1973) *s.v.* Claudius, 193–194 no. 70. Earlier studies by E.A. Raubitschek, in *RE* 17.2 (1937) 2253–2257, *s.v.* Oinophilos #1; Graindor (1922a) 93 & (1930) 10. On his *epimeleteia*, cf. also Quass (1982) 207.

Testimonia: (i) *IG* II² 3546(II). (ii) *IG* II² 3185 ll. 8–9. (iii) ? *Agora* XV no. 308 ll. 1–4. (iv) *IG* II² 3548a (Suppl. = *Hesp.* 3 [1934] 72 no. 70). (v) ? *FGrHist* 257 F36 XXII (Phlegon).

Epigraphical Note: For Oinophilos as the "*epimeletes* of the city" in the statue dedication (ii), and Neronian date, see the Epigraphical Catalogue (entry no. 109).

Status: Oinophilos is the first attested Athenian to have attained Roman equestrian status (enrolled in Nero's tribe Quirinus), achieved during the reign of Nero through military service as *praefectus fabrum* in Rome and *praefectus cohortis* II *Hispanorum*, perhaps stationed in Galatia or Egypt (see Woloch); his career culminated in the Flavian period with the prestigious Eleusinian priesthood of the *hierophantes*. According to his *cursus honorum* in (i), Oinophilos *Hierophantos* (as he became known by hieronymity) held all of the major public offices of the period, attended by the earliest explicit evidence in Athens for the practice of election promises: he achieved the eponymous archonship with the promise of a personal distribution of grain and money to every Athenian citizen (a *medimnos* & 15 drachmai each), while previously as herald of the Boule and Demos he gave two denarii to each member of the city-council (see Graindor [1931] 67 & 73). He also served as herald of the Areopagos, *epimeletes* of the city, *agonothetes* (presumably of the Great Eleusinia), gymnasiarch, and hoplite general. Oinophilos' city *epimeleteia* is also restored in (ii), which can be dated to the early Neronian period (or perhaps even the late Claudian; see under Theogenes II of Paiania below). His political career therefore belongs to the reigns of Claudius (later years) and Nero (*contra*, Aleshire),[1] when he also served as an Athenian ambassador to Rome. Oinophilos' heraldship of the Boule and Demos may also be recorded in (iii);[2] this junior office was something of a family tradition (see Oinophilos II & Kallikratides V). Finally, consideration should be given to revising the name of the archon of A.D. 49 in (v) as ⟨Ὀ⟩ινόφιλος, for the name of the archon Δεινόφιλος (Deinophilos, *s.v.*) given in the manuscript of Phlegon is historically unattested in Athens;[3] and such a date for Oinophilos' archonship would now accord well with the period of his career. Oinophilos was also honored as the Eleusinian hierophant in (iv), a dedication by Arria Calpurnia (see below).

[1]Graindor (1922a) 93 is therefore correct in believing that the cursus inscription *IG* II[2] 3546 dates "closer to 69/70 than to 100."

[2]The Oinophilos in this prytany inscription, dated to "saec. I p.," (whether from Steiria, Trikorynthos, or Aphidna) does not belong to the prytanizing tribe (Antiochis); therefore the first two lines should probably be restored to read as prytany honors to the herald of the Boule.

[3]If this archon's name does indeed require emendation, the only other possible alternative (noted above under Deinophilos) would be Δ⟨ημ⟩όφιλος.

Family: Oinophilos' family can be traced back to the 4th c. B.C. (see especially Raubitschek). Although conventionally regarded as the son of the Claudian archon Kallikratides VI, his career now appears to be roughly contemporary; they must have been brothers or cousins (Aleshire's stemma should now be revised). Oinophilos *Hierophantos* could instead be the son of the archon Kallikratides of A.D. 25/26. Since his family is not known previously to have been members of the *genos* Eumolpidai, in order to serve as *hierophantes* Oinophilos would have become a Eumolpid by marriage or through a process of adlection. Tiberius Claudius Oinophilos brought the family into the Roman senatorial circle: as the adoptive father or patron of the Roman heiress Arria Calpurnia (iv), likely the daughter of Asprenas Calpurnius Torquatus (legate of Galatia in A.D. 69), and wife of C. Bellicus Natalis Tebanianus (see *PIR*² B 102); their descendants are attested at Rome. An alternative stemma of the later generations of the Kallikratides/Oinophilos family of Trikorynthos is suggested below.

STEMMA

Oinophilos (III) of Trikorynthos, son Kallikratides (IV)
(late Augustan *basileus*)

Kallikratides (archon A.D. 25/26) | Oinophilos (IV) (herald of the Boule)

Kallikratides (archon A.D. 25/26)
|
(Tib. Cl.) Oinophilos (V)
(Roman *eques* & Hierophant)
(Asprenas Calpurnius Torquatus) |??
➥ Arria Calpurnia (? adopted A.D. 64) ~ C. Bellicus Natalis Tebanianus
(or simply as a "client" of Oinophilos, as given below)

Oinophilos (IV) (herald of the Boule)
|
Kallikratides (VI)
(archon, reign of Claudius)

OR

Oinophilos (III) of Trikorynthos, son Kallikratides (IV)
(late Augustan *basileus*)

Kallikratides (archon A.D. 25/26) | Oinophilos (IV) (Herald of the Boule)

Kallikratides (archon A.D. 25/26)
|
(Tib. Cl.) Oinophilos (V) (Roman *eques* & Hierophant) *Honored Patron of Arria Calpurnia* | Kallikratides (VI) (archon, reign of Claudius)

P

Pammenes (II) of Marathon, son of Zenon (III)

LPGN II Παμμένης (13); *PA* no. 11520; & *NPA* 140. See now Geagan (1992) esp. 38–42; & Follet (2000), for Pammenes' archonship. Earlier studies in Roussel (1908) no. 456; Graindor (1923) 295 no. 401; & Meritt (1940) 93.

Testimonia: (i) *SEG* 30 (1980) no. 85 (new edn. of *IG* II^2 1096 + *Hesp.* 9 [1940] 86–96 no. 17). (ii) *IG* II^2 3493 (= *BCH* 38 [1914] 411–412 no. 20). (iii) *SEG* 47 (1997) no. 196B ll. 1–2 (from *ArchDelt* 36 B [1981] 41–44; cf. *BCH* 118 [1994] 54–55 1B). (iv) *IG* II^2 3173. (v) ? *BCH* 8 (1884) 156. (vi) *I. Délos* no. 1956 (= Moretti [1953] 146–148 no. 57). (vii) *I. Délos* nos. 1592–1594 & 2515–2519 (*I. Délos* nos. 1592 = *Syll*^{3} no. 777 & *IGR* IV no. 353); & *BCH* 3 (1879) 153 no. 2 & 31 (1907) 337 no. 2. (viii) *IG* II^2 2464. (ix) *Hesp.* 23 (1954) 255 no. 37. (x) *SEG* 21 (1965) no. 756 (= *Hesp.* 30 [1960] 247–248 no. 45).

Epigraphical Note: 1) Pammenes' eponymous archonship appears now to be documented in (iii), a newly published tariff-edict from the Peiraieus (as analyzed by Steinhauer [1994] 57; & followed by Follet); given as entry no. 1 the Epigraphical Catalogue. 2) Pammenes appears in (v) likely as priest of the imperial cult; as restored by Homolle: Σεβασ]τοῦ (?) ἱε[ρέα.....].

Status: Pammenes first appears in the 30s B.C. as an envoy to the Delphic oracle on behalf of the *genos* Gephyraioi (i). By the late 30s or early 20s B.C. he served as *agoranomos*, honored as such in the statue dedication (ii), given by the city's *emporoi*. Soon thereafter Pammenes would have held the eponymous archonship, whose tenure is apparently preserved in the new Peiraieus tariff-edict (iii). Most importantly, Pammenes achieved lasting prominence in ca. 20/19 B.C. as hoplite general and the first priest of Roma and Augustus on the Akropolis (iv), a priesthood that is also likely recorded in (v). Pammenes also served as gymnasiarch on Delos (vi). By 16–14 B.C. Pammenes became lifelong priest of Apollo on Delos, where he is cited eponymously in numerous honors given to members of the imperial family, including Julia and Marcus Agrippa, which continue down to ca. A.D. 6 (vii). He was also one of those selected by the Eleusinian *hierophantes* to help prepare the cult-table (*trãpeza*) of Plouton (viii). Pammenes and his younger brother Zenon IV (*s.v.*) received a joint honorific monument (ix), presumably some time after the latter's archonship in 13/12 B.C. Finally, Pammenes

is restored in (x) as the dedicator of a statue to the son of Metrodoros of Sypalettos.

Family: The family is most recently studied in Geagan (1992), with its origins on Delos in the mid-2nd c. B.C. and ultimate disappearance from attested public service in the generation after Pammenes II. Pammenes was a member of two *genê*, the Gephyraioi and (later) the Delian Erysichthonidai (possibly by marriage or maternal ties, or by adlection). His father Zenon III was *epimeletes* of Delos (*I. Délos* no. 1663) and may also have served as archon in 54/53 B.C.; his grandfather, Pammenes I, was the eponymous archon of 83/82 B.C. His younger brother, Zenon IV (*s.v.*), and his two cousins Theophilos and Diotimos of Halai (*s.v.v.*), all served as archons. Pammenes was married to Phila of Phlya (*IG* II^2 7712), daughter (probably) of the early Augustan archon Menneas (*s.v.*), with whom he had two sons: Zenon V, who succeeded to the priesthood of Delian Apollo (*s.v.*), and Pammenes III (*s.v.*), who somehow became a member of the *genos* Eumolpidai and served as the Eumolpid *exegetes*. For the family's possible survival into the late 2nd c. A.D., among the gymnasium class, cf. Byrne (2003) 303–304, Iulius nos. 5 (in *IG* II^2 3523, [Παμμένη]ν Παμμένου[ς]), & 7–9 (on *IG* II^2 3523, see Oliver [1980]).

Pammenes (III) of Marathon, son of Pammenes (II)

LPGN II Παμμένης (15). See Oliver (1950) I 29 & 30; & cf. Clinton (1974) 92.

Testimonia: (i) *IG* II^2 3523. (ii) *IG* II^2 3524 & 3525.

Status: The younger Pammenes served as the Eumolpid *exegetes* (i) by the reign of Tiberius (thus succeeding Polykritos I of Azenia, *s.v.*); known from several statues erected in his honor at Eleusis, one awarded by the city (i) and at least two (ii) erected privately by an associate and former *agoranomos* Dionysios of Marathon (cf. *IG* II^2 3238).

Family: Son of the well-known *strategos* and imperial priest Pammenes II (*s.v.*); and brother of Zenon V (*s.v.*), the priest of Delian Apollo. His membership in the *genos* of the Eumolpidai was evidently inherited from his mother Phila, daughter of the Menneas of Phlya.

Pam(philos) (of Phlya?)

LPGN II Πάμφιλος (21). Graindor (1922a) 66–67 no. 32; cf. Dow (1934) 160.

Testimonia: (i) *IG* II^2 1713 l. 35 & *SEG* 21 (1965) no. 499 (= *Hesp.* 33 [1964] 199–200 no. 51) l. 7.

Status: Eponymous archon in A.D. 26/27 (i), as restored.

Family: Pamphilos' filiation is uncertain. Graindor identified him with the archon Πα[-] in *IG* II^2 1725, but Dow believed that the space in that inscription (ca. 13 missing letters) was somehow insufficient to restore that archon as Πάμ[φιλος]; he may also have been related to the fairly prominent Pamphilos/Nestor family of Phlya (cf. the *thesmothetes* Pamphilos in *IG* II^2 1729 l. 2; & Nestor *Sosthenous* of Phlya, envoy in the Consolation Decree *IG* IV, 1^2 82–84 l. 46, of ca. 39/40 A.D.).

Papios of Marathon

LPGN II Πάπιος (1). Clinton (1997) 167 & 169; cf. Spawforth (1997) 189; & also Graindor (1931) 113 n. 3.

Testimonia: (i) *IG* II^2 3261.

Epigraphical Note: For the architectural character of this dedicatory inscription, see Clinton.

Status: Lifelong priest at Eleusis of the emperor Tiberius and *epimeletes* in the construction of what appears to have been a shrine to the same emperor (i).

Family: Papios' patronymic goes unrecorded; & nothing is known of his family. Spawforth is surely correct in his view that the mere fact that Papios "bore a Roman *gentilicium* as a Greek personal name" is not evidence for any sort of significant "Italian" connection in relation to Papios' imperial priesthood.

Patron of Berenikidai

LPGN II Πάτρων (14).

Testimonia: (i) *IG* II^2 3619.

Status: Known genealogically as the hieronymous *exegetes*, presumably for the Eumolpidai. His career in the later 1st c. A.D. should have begun earlier than conventionally supposed, for he is honored in (i) without *cives* status and his Roman *nomina* (D. Junius) would indicate that he received the citizenship through D. Junius Silanus Torquatus (*cos.* A.D. 53), who was present in Athens in the mid-40s A.D.

Family: The family is better known from the 2nd c. A.D.; see Follet (1976) 163.

Paullina, daughter of Capiton

LPGN II Παυλλίνα (1). Byrne (2003) 428, Scribonius no. 7; revising Lewis (1951) 12 no. 25; & Carroll (1982) 16, for revisions to the analysis in Lewis. Cf. also Kapetanopoulos (1968b) 204 n. 2.

Testimonia: (i) *IG* II² 3277 (now *SEG* 32 [1982] no. 251). (ii) ? *IG* II² 3199.

Epigraphical Note: For the possible new date and identification for (ii), see entry no. 155 in the Epigraphical Catalogue (after Carroll; also in Byrne).

Status: Priestess of Athena Polias from at least A.D. 61, during the eighth hoplite generalship of Tib. Cl. Novios, appearing in eponymous fashion in the so-called Parthenon Inscription honoring the emperor Nero (i). Perhaps also known for her priestly dedication to Athena Archegetes (ii), which commemorates the dedication of a *skáphê* from temple funds.

Family: Paullina's father Scribonius Capiton (= Byrne [2003] 428, Scribonius no. 6) is otherwise unknown; the priestess would of course have been a member of the *genos* of the Eteoboutadai.

Philippides of Azenia, son of Gorgias

Roussel, *BCH* 32 (1908) 366 no. 561; Graindor (1922a) 29 & (1923) 301 no. 475.

Testimonia: (i) *IG* II² 1718 l. 17 (demotic restored). (ii) *I. Délos* 1624.

Status: "Herald of the Archon" at the beginning of Augustus' reign (i). Philippides is also known as the *epimeletes* of Delos in either 12/11 B.C. or A.D. 3/4, cited eponymously in the dedication (ii) to the consul L. Volusius Saturninus (whether *maior* or *minor* is unknown).

Philotas (II) of Sounion, son of Sophokles (II) & natural son of Theokles of Thria

LPGN II Φιλώτας (14). Aleshire (1991) 234 no. 22.

Testimonia: (i) *IG* II² 2301 l. 1. (ii) *IG* II² 3540.

Epigraphical Note: Restored in the Epigraphical Catalogue (entry no. 73) as the archon Φι[λώτας] in (i), after Aleshire's identification in (ii).

Status: Archon in the early 30s A.D., appearing eponymously in the Akropolis *pyloros* dedication (i); herald of the Areopagos at the beginning of Claudius' reign, in which office he was honored by the board of archons (ii)—a unique dedication.

Family: Member of the "Flavii of Sounion" family, as studied in Aleshire (1991) 224–234. Philotas II was the adopted son of the healing-cult priest Sophokles II (*s.v.*), and the natural son of the otherwise unknown Theokles of Thria; his adoptive brother Dionysodoros IV (*s.v.*) was the imperial priest and priest of Apollo Patröos, & hoplite general for the third time at the beginning of Claudius' reign. Philotas' nephews Konon II and Dionysodoros V (*s.v.v.*) were eponymous archons in A.D. 53 & 57, respectively.

Polyainos of Sounion, son of Nikandros

LPGN II Πολύαινος (7). See Graindor (1922a) 46 no. 11 & 309 (*addendum*); & Clinton (1971) 118 under no. 13.

Testimonia: (i) *IG* II² 1713 l. 28 & *IG* II² 1721. (ii) Clinton (1971) 118 no. 13 (*pr. ed.* in *IG* II² 3887/8). (iii) *IG* II² 2299a l. 1.

Epigraphical Note: For the date and restoration of Polyainos in (iii), see the Epigraphical Catalogue (entry no. 68).

Status: Archon of 14/13 B.C. (i), Polyainos of Sounion was honored by the Boule and Demos in an honorific statue at Eleusis (ii). His archonship is also attested in an early list of "gate-keepers" (*pyloroi*) on the Akropolis, from the priesthood of Megiste of Halai (iii).

Family: Several direct descendants are known as lamp-race victors in the mid-1st c. A.D. (see *IG* II² 3004; with Aleshire [1991] 187). Cf. also the polemarch Polyainos *Ladikou* of Sounion, ca. A.D. 95/96 (*IG* II² 2915; with Kapetanopoulos [1974a] 391 for an earlier date).

Polycharmos (II) of Azenia, son of Polykritos (I)

LPGN II Πολύχαρμος (9). Graindor (1922a) 57–59 no. 25 & (1923) no. 413; & cf. Kapetanopoulos (1968b) 194–196 no. 25.

Testimonia: (i) *IG* II² 3120. (ii) ? *IG* II² 4308 (now *SEG* 39 [1989] no. 228 + *ArchEphem* [1968] 194–196 no. 25). (iii) *IG* II² 3904.

Epigraphical Note: According to Kapetanopoulos (& see the Epigraphical Catalogue, entry no. 275), Polycharmos may be restored as archon alternatively in (ii), an honorific monument dedicated in the City Asklepieion to Leonides V of Melite.

Status: Archon and priest of the Consul Drusus after 9/8 B.C., as cited eponymously in the building dedication (i) from the Asklepieion and possibly also (ii). At Eleusis the Athenian Demos subsequently honored Polycharmos for his *aretê* (iii), presumably in connection with his Eumolpid status.

Family: Father Polykritos I (*s.v.*) is known from the *dodekais* inscriptions as the *Pythochrestos exegetes*. His daughter is known as an Eleusinian hearth-initiate (*IG* II[2] 3518; & see Clinton [1974] 101 no. 11), while his son, G. Silius Polykritos (*s.v.*) served as archon & (with Roman citizenship) *strategos* during the reign of Caligula.

Polycharmos of Marathon, son of Eukles (IV)

LPGN II Πολύχαρμος (11). See Graindor (1922a) 64–65 no. 28. More recent studies in Ameling (1983) I 12–13 & 170 (new stemma), II 49–53 nos. 17–19; Oliver (1950) 81 & 93.

Testimonia: (i) *IG* II[2] 1730 ll. 1–3. (ii) *IG* II[2] 1728 l. 6. (iii) *IG* II[2] 3530.

Epigraphical Note: Polycharmos is conventionally restored as the eponymous official in the archon list (i).

Status: Eponymous archon in the late Augustan or perhaps early Tiberian period (i); and herald of the Areopagos some years later (ii). Priest of the emperor Tiberius and of Apollo Patröos, as he appears in a private statue-dedication at Eleusis (iii). Polycharmos also seems to have been rather notorious as a demagogue, with his controversial public behavior as a "dinner-stopper" the topic of debate in the Athenian assembly.[1]

[1]As recorded in Plutarch, *Mor.* 726B.

Family: A member of the influential Eukles/Herodes family of Marathon, studied in Ameling (1983); see also the stemma above under Eukles IV. Polycharmos was the son of Eukles IV (*s.v.*), the great Augustan official, benefactor, and priest of Pythian Apollo; during the latter years of Tiberius' reign his younger brother Herodes III (*s.v.*) succeeded to the imperial priesthood and also served as archon. No offspring of his are known, although it is possible that a son (name lost) is recorded in the dedication *IG* II[2] 2906 to Apollo "below the Heights," and was there-

fore a member of the board of archons. However, that same individual could also be identified with the Himertos *Polycharmou* of Marathon who dedicated the statue to Polycharmos in (iii); see a new family stemma above under Eukles IV.

Polykleitos (II) of Phlya, son of Alexandros (II)

See *LPGN* II Πολύκλειτος (4) & (15); *PA* 11978; stemma in *NPA* 10. See Graindor (1922a) 38–39 no. 7; & now Tracy (1982) 212–213, under Πολύκλειτος (I).

Testimonia: (i) *IG* II^2 2870. (ii) *IG* II^2 2464 l. 16.

Epigraphical Note: 1) Graindor's Augustan date for the statue-dedication (i) has now been re-established by Tracy. 2) Restoration in (ii) as Πολύκλειτος [Ἀλεξάνδρου Φλυεύς].

Status: An early Augustan archon, known from his dedication of a statue in the Theater of Dionysos (i). Polykleitos was also one of those selected at the end of the century by the Eleusinian *hierophantes* to help prepare the cult-table (*trãpeza*) of Plouton (ii).

Family: Polykleitos' family enjoyed traditionally strong ties to Delos. Both his grandfather and father, Polykleitos and Alexandros, served as the epimelete of Delos (in 98/97 & 54/53 B.C.); his homonymous grandfather (identified in the Corpus as the archon in *IG* II^2 2870) also served as a child-pythiast in 128/127 B.C.

Polykritos (I) of Azenia, son of Polycharmos

See *LPGN* II Πολύκριτος (11). Graindor (1923) no. 411.

Testimonia: (i) *F. Delphes* III.2 nos. 59 & 61–64.

Status: Served as the *pythochrestos exegetes* for the *genos* of the Kerykes in the early to mid-Augustan period, appearing in that role in the *dodekais* inscriptions (i).

Family: Father of Polycharmos of Azenia (*s.v.*), archon late in the reign of Augustus; the family acquired Roman citizenship with Polykritos' likely grandson G. Silius Polykritos of Azenia (*s.v.*), archon and *strategos* under Gaius (Caligula).

Polykritos (II) (G. Silius) of Azenia (son of Polycharmos II)

See *LPGN* II Πολύκριτος (4) & (5). Now Byrne (2003) 436, Silius no. 2. Cf. Spawforth (1997) 189 & 192; with Kapetanopoulos (1963) I 328–339 no. 528; cf. also Clinton (1997) 170.

Testimonia: (i) *IG* II^2 2292a (ll. 37–38). (ii) *IG* II^2 3266a–b.

Epigraphical Note: For a slightly revised date for (i), see the Epigraphical Catalogue (entry no. 76); also, the Corpus identification of the dedication in (ii) is to be retained (as in Byrne; *contra*, Kapetanopoulos), as treated in the Epigraphical Catalogue (entry no. 142).

Status: Archon probably in A.D. 38/39, appearing eponymously in a cumulative record of Akropolis gate-keepers (i). As *strategos* in the following year or two Polykritos sponsored the creation of a cult to Drusilla, the sister and virtual consort of Gaius Caligula, as commemorated in the monument to Gaius (Caligula) and Drusilla in (ii); this benefaction evidently earned him the Roman citizenship, perhaps through the facilitation of the famous comic actor and fellow demesman G. Silius Bathyllos of Azenia (see below).

Family: The first member of his family to be granted Roman citizenship, Polykritos is likely the son of the late Augustan archon Polycharmos (*s.v.*), though no patronymic is provided in his inscriptions; and brother of the hearth-initiate Oknia (*IG* II^2 3518). The existence in the Hadrianic period of a G. Claudius Seilianos Polykritos (known as a hearth-initiate from *IG* II^2 3586) would indicate the later survival of the family.

Pythagoras

LPGN II Πυθαγόρας (5).

Testimonia: (i) *IG* II^2 1713 l. 26.

Status: Eponymous archon of 16/15 B.C. (i); otherwise unknown.

S

Symmachos of Marathon, son of Timotheos (I)

See *LPGN* II Σύμμαχος (17).

Testimonia: (i) *IG* II² 1729 l. 5. (ii) *IG* II² 2464 l. 15.

Epigraphical Note: Restored in (ii), as treated in the Epigraphical Catalogue (entry no. 46).

Status: A *thesmothetes* in the late Augustan period (i), Symmachos may be identified as one of the married *nobiles* selected by the Eleusinian hierophant to prepare the special cult-table of Plouton (ii).

Family: A likely son, Timotheos (II), served as polemarch under the Claudian archon Metrodoros (see *IG* II² 1735 ll. 5–6). There is also the daughter of a Timotheos, Philippa, honored by her sons in *IG* II² 4857.

Syndromos (III) of Steiria, son of Kallikratides (IV)

See *LPGN* II Σύνδρομος (6); after Aleshire (1991) 136 no. 18 (with father inadvertently identified therein as "Kallikratides II").

Testimonia: (i) *IG* II² 2999 ll. 7–10, 17–20. (ii) *SEG* 48 (1998) no. 208 (= *Hesp.* 11 (1942) 248 no. 50, ed. W.K. Prichett).

Status: Gymnasiarch (i) and *agonothetes* of the (Great?) Eleusinia toward the end of the 1st c. B.C. (ca. 11/10–3/2 B.C.), for which he was publicly honored (ii).

Family: The family is recently re-studied by Aleshire (1991) 133–137. His father was the archon of ca. 37/36 B.C. (see *IG* II² 1043); a possible son may be identified in Kallikr[atides] (*s.v.*), the archon of A.D. 25/26.

T

Tatarion (I), daughter of Asklepiodoros (I) of Gargettos

Testimonia: (i) *IG* II² 3241.

Epigraphical Note: For the restoration and identification of Tatarion in (i), with revised date, see the Epigraphical Catalogue (entry no. 143).

Status: Tatarion can now be identified as a dedicator of a statue to either the empress Livia or to Julia Livilla, sister of Gaius Caligula.

Family: Tatarion's brother Menandros (*s.v.*) was eponymous archon under Tiberius; his position as priest of the Roman Senate may have helped inspire her dedication to Livia. Her nephew Tib. Cl. Asklepiodoros (II) (*s.v.*) would bring the family into new prominence in the late Julio-Claudian period.

Tatarion (II) (Claudia), daughter of Menandros of Gargettos

See *LPGN* II Τατάριον (1). Clinton (1974) 74 no. 12; Woloch (1973) 209–210 no. 121.

Testimonia: (i) *IG* II² 4868. (ii) *SEG* 14 (1957) no. 134 (= *Hesp.* 23 [1954] 257 no. 42). (iii) ? *IG* II² 4722. (iv) ? *IG* II² 12080.

Epigraphical Note: For the down-dating of (i) to the late Julio-Claudian period and the restoration of Claudia Tatarion in the family memorial (iii), see the Epigraphical Catalogue (entry nos. 291 & 194, respectively).

Status: Priestess of Demeter and Kore at Eleusis (evidently succeeding Kleo, adopted daughter of Eukles of Phlya) and so a member of the *genos* of the Philleidai; cited eponymously in the building dedication (i). Claudia Tatarion's priesthood can now be dated to the late Neronian and/or Flavian periods; she would thus have succeeded Kleo, the adopted daughter Eukles of Phlya. She is also known as the dedicator of honorific 'career inscription' (iii) to her brother Tib. Cl. Asklepiodoros (as restored under entry no. 194); & in the likely family dedication (ii).[1] Claudia Tatarion's tombstone appears to be partially preserved in (iv).[2]

[1]B.D. Meritt, the initial editor, proposed Claudia Tatarion's father Menandros as the honorand, based on *IG* II² 4868; but this was before her brother's existence was known. More importantly, Menandros is named in her patronymic, which would be unnecessary if the father were the honorand.

[2]With the Corpus date of "s. I p."

Family: Her father, Menandros of Gargettos (*s.v.*) served as eponymous archon and priest of the Roman Senate in the reign of Tiberius; her aunt, Tatarion (I) (*s.v.*), is now known from a dedication to Livia or Livilla. Tatarion evidently received her Roman citizenship together with her brother Tib. Cl. Asklepiodoros (*s.v.*), who held all the major public offices of the period, including, either late under Claudius or early under Nero, the *agonothesia* of the *Kaisarea Sebasta*. Her likely niece,

Claudia Tatarion (III), dedicated a career inscription at Eleusis to her father Asklepiodoros (in *IG* II^2 3531; revised by Clinton [1974] 126)—perhaps as a companion piece for (iii). For a new family stemma, see under Menandros of Gargettos.

Themistokles (II) of Hagnous, son of Theophrastos (III)

LPGN II Θεμιστοκλῆς (17). Stemma under *IG* II^2 3510 & Clinton (1974) 58 Table 1. Studies in Roussel (1934) 828–832; & Clinton (1974) 56–57 no. 16; cf. also Kapetanopoulos (1968a) 500–501 no. 26 ("Themistokles IV").

Testimonia: (i) *SEG* 30 (1980) no. 93 *passim*. (ii) *IG* II^2 3510a. (iii) ? *IG* II^2 3511.

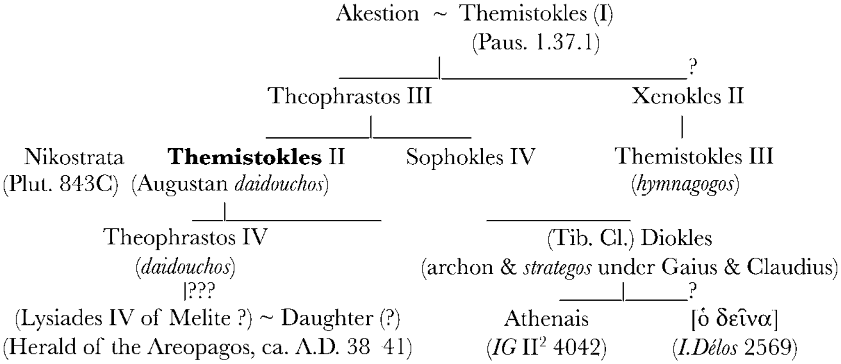
Status: Renowned Eleusinian *daidouchos* and religious reformer[1] early in the reign of Augustus (i). He is also known posthumously from a family monument (ii) erected at Eleusis, which also commemorated his brother Sophokles and his son the *daidouchos* Theophrastos; he may also be cited for eponymity in (iii), a dedication for a hearth-initiate. As the Eleusinian "Torch-Bearer" Themistokles would have officiated at Augustus' second initiation (*epopteia*) in 19 B.C., recorded by Cassius Dio (as noted by Clinton).

[1]On his reforms cf. Plutarch, *Moralia* 843C; as initially studied by Aleshire (1994) 331 n. 29.

Family: Themistokles' prestigious genealogy is known from two sources, the funerary monument of Akestion (Pausanias 1.37.1) and, on his wife's side (going back to Lykourgos), from Plutarch (*Moralia* 843C). According to Plutarch, Themistokles and his wife Nikostrata had two sons, Theophrastos and Diokles. The elder son, Theophrastos IV (*s.v.*), succeeded to the *daidouchia*; Diokles (*s.v.*) is identified with the archon and (repeated) hoplite general under Gaius (Caligula) and Claudius. The brother of our Themistokles, Sophokles (*s.v.*), seems to have died prematurely, leaving the cousin Themistokles III as the only contemporary relative of the *daidouchos*. A child of Themistokles' is evidently honored as a hearth-initiate in *IG* II^2 3511 (= Clinton [2005] 301 no. 302). This later stemma of the family is clearly in need of revision. More problematical is the eventual transfer of the *daidouchia* to the Leonides/Lysiades family of Melite; this occurred some time after the tenure of Theophrastos IV, presumably through a combination of a new marital tie between the two families and a timely absence of eligible candidates from the Hagnousian line (cf. Kapetanopoulos [1968a] esp. 495–496).

The last attested member of the family appears as the recipient of a partially preserved honorific statue on Delos (in *I. Délos* 2569: [Θεμισ]τοκλέα Ἁγνούσιον), dedicated in the Neronian period by Tib. Cl. Theogenes (*s.v.*), the lifelong priest of Delian Apollo.

REVISED STEMMA



Themistokles of Marathon

LPGN II Θεμιστοκλῆς (26). Graindor (1922a) 67 no. 33.

Testimonia: (i) *IG* II² 1713 l. 36. (ii) *IG* II² 1344 l. 1 (as restored in Homolle [1893] 176). (iii) *SEG* 21 (1965) no. 499 (= *Hesp.* 33 [1964] 199–200 no. 51) l. 1.

Epigraphical Note: In Byrne (2003) 107, Claudius, no. 3ii the eponymous archon]κλέους Μαραθωνίου in (iii) is improbably restored (*contra* Merritt in the *princeps editio*) as Eukles and identified with Tib. Cl. Eukles (*s.v.*). However, in the same inscription this archon is given as the successor to the archon Pamphilos of A.D. 26/27, the same order in which the definite archon Themistokles appears in (i); moreover, the line space as established by Merritt requires such a relatively long name. (See entry no. 9 in the Epigraphical Catalogue.)

Status: Eponymous archon of A.D. 27/28 (i); and restored in two documents: in (ii) the record of an arbitration between two sacred colleges, in which Oinophilos, the succeeding archon in *IG* II² 1713 (of A.D. 28/29), also appears (hence the restoration of Graindor [1931] 72); in (iii), with demotic, a civic decree in honor of a certain Philoxenos.

Family: Unknown, unless a homonymous son should be restored as the *kosmetes* in the ephebic inscription *IG* II^2 1989, from the reign of Gaius Caligula (see entry in the Epigraphical Catalogue, with new date).

Theodoros of Hestiaia

See Aleshire (1991) 129 *s.v.*

Testimonia: (i) *IG* II^2 4465.

Status: One of the last attested annual priests of Asklepios and Hygeia (in addition to Theophilos of Eleusis, *s.v.*), as commemorated in (i) during the archonship of Diotimos of Halai (ca. 22/21 B.C.); dedicated upon his assumption of the priesthood, "from the revenues of the god" (lines 7–8).

Theogenes (I) of Paiania

LPGN II Θεογένης (68). See Dow (1934) 162–167; & especially Jones (1978) 228. See also Byrne (2003) 177, Claudius no. 241i-ii; Geagan (1997) 27–28; Follet (1976) 160; Kapetanopoulos (1976) 375–377 & (1981) 229–231.

Testimonia: (i) *BE* (1976) no. 178 (= *ArchEphem* [1973] 66 no. 12). (ii) *SEG* 26 (1976/77) no. 166 (= *IG* II^2 1723 + *ArchEphem* [1972] 55–57 no. 1).

Epigraphical Note: as treated in the Epigraphical Catalogue (entry no. 71), Jones' view that the eponymous archon Theogenes in (i) belongs to the Augustan period is certainly correct.[1]

[1]Dated to "iBC/iAD" in the *LPGN* entry.

Status: The eponymous archonship of Theogenes is now documented in the recently published *pyloros* dedication (i); and should be dated to the end of the 1st c. B.C., probably just before ca. 5/4 B.C. (see under Megiste of Sounion). Herald of the Areopagos soon after the turn of the century, ca. A.D. 4–14, during the hoplite generalship of G. Julius Nikanor (ii).

Family: Jones (1978) 228 believes he was probably "the father or (more likely) the grandfather" of the great Neronian official Tib. Cl. Theogenes of Paiania (*s.v.* below).

Theogenes (II) (Tib. Cl.) of Paiania

LPGN II Θεογένης (69). Byrne (2003) 177, Claudius no. 241; & Kapetanopoulos (1976) 375–377 & (1981) 229–231; Jones (1978) 227–228; & Follet (1976) 160.

Testimonia: (i) *IG* II[2] 3185. (ii) *IG* II[2] 1990. (iii) *IG* II[2] 3449. (iv) *IG* II[2] 3538 (= *Syll.*[3] 790). (v) *I. Délos* 2520 & 2569.

Status: One of the most prominent public figures of late Julio-Claudian and early Flavian Athens,[1] though largely known only in eponymous fashion. Theogenes would have served (unrecorded) as eponymous archon in the late Claudian or early Neronian period, then shortly afterward as hoplite general (i), during the city *epimeleteia* of Oinophilos V (*s.v.*). He was herald of the Areopagos in A.D. 61, under the archon Thrasyllos of Cholleidai (*s.v.*), as cited in the great ephebic decree (ii), which also records the eighth hoplite generalship of Tib. Cl. Novios of Oion (*s.v.*). Late in the reign of Nero, Tib. Cl. Theogenes also served as "*epimeletes* of the city," when he oversaw the statue-dedication (iii) to Queen Julia Berenike; similar ties of elite friendship are evidenced in his dedication, while lifelong priest of Erechtheus, to the great provincial benefactor G. Julius Spartiatikos (iv),[2] in A.D. 54 or shortly thereafter. (Theogenes was probably succeeded in the priesthood of Poseidon Erechtheus by Tib. Cl. Demostratos of Sounion, *s.v.*) Theogenes was also honored with the lifelong priesthood of Delian Apollo, evidently succeeding Tib. Cl. Novios, some time after A.D. 61 (thus Follet [1976] 160): cited eponymously and also as a dedicator in (v).

[1] *Floruit* dated to ca. 53–67 A.D. in the *LPGN* entry.

[2] Spartiatikos is honored as the first highpriest of the provincial imperial cult, established at Corinth in A.D. 54; he was exiled in A.D. 61.

Family: Following Jones, Tib. Cl. Theogenes is probably to be identified as the homonymous grandson of the archon Theogenes (*s.v.*).

Theogenes (II) of Eupyridai, adopted son of Theogenes (I) & natural son of Alexandros of Eupyridai

See *LPGN* II Θεογένης (33) & (35).

Testimonia: (i) *Agora* XV no. 293 ll. 100–106. (ii) *IG* II[2] 2461 l. 70. (iii) *F. Delphes* III.2 no. 63 ll. 8–9 (with Addendum, p. 168).

Status: Treasurer of the stratiotic fund during the archonship of Demeas of Azenia, ca. 18 B.C. (i); at about the same time he appears in a mem-

bership list for the tribe Leontis (ii). Theogenes also served as Pythian *hieromnemon* in the *dodekais* during the archonship of the Apolexis (III) *Philokratous* of Oion (iii).

Family: The name of Theogenes' natural father, Alexandros, is given in (i) and (ii); both names are particularly common in the deme of Eupyridai (cf. *IG* II² 2461 ll. 70, 71, 87, 92). A probable son, Alexandros, appears in a later tribal list (*IG* II² 2462 l. 8).

Theophilos (I) of Besa, son of Theopeithes

See *LPGN* II Θεόφιλος (68). A.E. Raubitschek, in *Hesperia* 12 (1943) 66–71 under no. 18; idem in *Hesperia* 35 (1966) 245–246 under no. 5. Cf. also Kapetanopoulos (1967) 429–431.

Testimonia: (i) *IG* II² 1713 l. 31. (ii) *IG* II² 4478 (cf. *ILS* 3832). (iii) *SEG* 23 (1968) no. 118 (revised from *IG* II² 3872).

Epigraphical Note: 1) This Theophilos should almost certainly be identified as the eponymous archon in the monumental archon list (i), for Theophilos of Halai (conventionally identified therein) served as archon some time in the 20s B.C. (see entry no. 13 in the Epigraphical Catalogue). 2) Personal dedication (iii) now dated "*fin. s. I a.*," after Raubitschek's later study of the family.

Status: The eponymous archon of 11/10 B.C. (i); and hoplite general in the late 1st c. B.C. or the beginning of the 1st c. A.D. (ii). This same Theophilos could be the man (the name is fairly rare) known to have been a local protégé of Gnaeus Calpurnius Piso (II) and convicted in A.D. 18 for fraud by the Athenian Areopagos.[1]

[1]See Tacitus, *Annales* 2.53; & cf. Graindor (1931) 7.

Family: Son of Theopeithes, archon some time in the mid/late 30s B.C. (in *IG* II² 1343; *IG* II² 1096+*Hesp.* 9 [1940] 86–96 [now *SEG* 30 (1980) no. 85]; and probably *SEG* 24 [1969] no. 187). His brother or son may be the *prytanis* Themistokles of Besa in *Agora* XV no. 308 l. 6 ("saec. I p."); with Tib. Cl. Theophilos (II), son of Themistokles, in *IG* II² 5902. The family was to become especially prominent in the next generation, beginning in the Claudian period with the career of Theophilos' son Tib. Cl. Dioteimos (*s.v.*), archon & thrice strategos; with Roman citizenship attained some time after ca. A.D. 41/42. The family is well known from the 2nd c. B.C. (see Tracy & Habicht [1991] 209). For a new family stemma, see under Dioteimos of Besa.

Theophilos of Eleusis, son of Eudoxos

Aleshire (1991) 132, *s.v.*

Testimonia: (i) *IG* II^2 4474 & 4475.

Status: Annual priest of Asklepios some time between 30–10 B.C., before the establishment of a permanent priesthood ca. 9/8 B.C.; cited eponymously in (i).

Theophilos (VI) of Halai, son of Diodoros (III)

See *LPGN* II Θεόφιλος (95) & (97). Cf. *NPA* 56; & Davies, *APF* no. 3933. Studies in Graindor (1923) 284 no. 279; & now Lazzarini (1984) 330–337; cf. also Traill (1978) 297 under lines 46–48. Most recent study of the family in Geagan (1992) 40–42, with stemma.

Testimonia: (i) *SEG* 30 (1980) no. 85 (new edn. of *IG* II^2 1096 + *Hesp.* 9 [1940] 86–96 no. 17). (ii) *F. Delphes* III.2 no. 62 l. 3. (iii) *SEG* 28 (1978) no. 94 ll. 44–48 (= *Hesp.* 47 [1978] 295–297 no. 21 = *Agora* XV no. 279 + Agora I 7363). (iv) ? *IG* II^2 3884. (v) *IG* II^2 2877. (vi) *IG* II^2 2464 l. 4 (Athens) & *IG* II^2 1935 l. 9 (Eleusis). (vii) ? *IG* II^2 3492 (cf. *SEG* 34 [1984] no. 189).

Epigraphical Note: 1) restored as the honorand in (iv) by Lazzarini; alternatively, his brother Diotimos. 2) restored in (v) *IG* II^2 1935 l. 9 by Kapetanopoulos (1968b) 210 no. 2a; following the duplicate inscription (vi) *IG* II^2 2464 l. 4. 3) Theophilos cannot be identified as the eponymous archon of 11/10 B.C. (in *IG* II^2 1713 l. 31), since that would place his archonship (long) *after* his hoplite generalship in the mid-20s B.C. (see entry no. 13 in the Epigraphical Catalogue).

Status: Born by ca. 65 B.C. (his younger brother Diotimos was ephebe ca. 40 B.C.), Theophilos first appears in the mid-30s B.C. as an envoy to the Delphic oracle (i). Theophilos next appears some time in the mid 20s B.C., first as eponymous archon (ii), during an Athenian *dodekais* to Delphi, and then as hoplite general (iii), before the archonship of Menneas;[1] he was honored around this time by the Athenian Boule and Demos, in (iv). In the early or mid-Augustan period he accomplished his most singular public act as the "*epimeletes* of the Prytaneion" (v), serving as the liturgist in the restoration of the city's "townhall." Theophilos also figures among those married nobles selected by the Eleusinian hierophant to prepare the cult-table (*trăpeza*) of Plouton, as recorded in (vi) at both Athens and Eleusis. Finally, Theophilos has

been alternatively restored (by Lazzarini [1984] 332) as the grandfather of the hearth-initiate in the Eleusinian dedication (vii).[2]

[1]If the *prytanis* "Diodotos Dio[phant]ou" of Phyle in (ii), line 15, is the same as the *thesmothetes* in *IG* II[2] 1718 l. 12, from the archonship of Menneas (as restored by Dow [1934] 157 & Graindor [1923] 275 no. 156; & see also *NPA* 54).

[2]Restored as Diotimos, Theophilos' brother, by Clinton (1974) 100–101 no. 7.

Family: This prominent family of late Hellenistic Athens, recently restudied by Lazzarini and Geagan, can be traced as far back as the 5th c. B.C. (see Davies, *APF* no. 3933). Theophilos' father, Diodoros III, served as a mint-magistrate and was honored as a benefactor by the Athenian *demos* in 53/52 B.C. (*IG* II[2] 3883). In the Augustan period his younger brother Diotimos (*s.v.*), archon ca. 22/21 B.C., enjoyed a similarly extensive public career—as did their close cousins from Marathon, the hoplite general and imperial priest Pammenes II (*s.v.*) and the archon of 13/12 B.C., Zenon IV (*s.v.*). As noted under Diotimos, the family is virtually unattested subsequently: only the hearth-initiate dedication (vii) records two later generations, with a daughter marrying into a family from the deme of Azenia, producing the hearth-initiate.

Theoxenes (of Acharnai?), son of Demetrios

Testimonia: (i) *IG* II[2] 2953 ll. 2.

Status: *Zakoros* of the sanctuary of Ares during the reign of Augustus; known from the "thanksgiving" dedication (i) to Ares and Augustus, which probably marked the transferal of the cult of Ares from Acharnai to the Athenian Agora.[1]

[1]See Spawforth (1997) 187.

Family: Unknown, though presumably from the deme of Acharnai given the cult association.

Thrasyllos (I) (M. Annius) of Cholleidai, son of Ammonios (II)

LPGN II Θράσυλλος (13). Cf. Jones (1966), with stemma.

Testimonia: (i) *FGrH* 257 F36 xx (Phlegon). (ii) *IG* II[2] 1990 l. 2. (iii) *IG* II[2] 3558 ll. 6–8.

Epigraphical Note: a new edition of (iii) is given in the Epigraphical Catalogue, in entry no. 224.

Status: Thrasyllos' archonship is dated to A.D. 60/61 in (i). He is also cited eponymously as such in the great ephebic decree (ii), which records the eighth hoplite generalship of Tib. Cl. Novios of Oion (*s.v.*). Thrasyllos also had the honor of serving as the herald of the Areopagos, probably in or shortly before A.D. 66/67 (iii);[1] here he appears as the dedicant, together with his father Ammonios (as restored), to his (deceased) mother. He evidently received the Roman citizenship at the beginning of A.D. 67/68, through the sponsorship of the Roman suffect consul M. Annius Afrinas, who joined the emperor Nero on his tour of Greece (cf. *IG* II² 4184; with Jones [1966] 209).[2]

[1]Thrasyllos appears here still without Roman citizenship; cf. Jones (1966) 213, with n. 38, where the absence of the Roman *nomina* is not thought to be chronologically significant; in such family memorials, however, individuals usually cite their full personal names.

[2]On the date of Afrinus' suffect consulship (which began in July A.D. 67), see Gallivan (1974) 304–305; cf. also *PIR*² I A 630.

Family: Thrasyllos' father, Ammonios II (*s.v.*), is believed by Jones to be the teacher of Plutarch; this would make the archon Thrasyllos the philosophizing figure in Plutarch, *Moralia* 722C ff. Under Ammonios (II) above, Thrasyllos' father is identified with the *antistrategos* known from the undated prytany inscription *SEG* 28 (1978) no. 164.

Timotheos (? of Marathon), son of Symmachos

LPGN II Τιμόθεος (63); as *Marathonios*.

Testimonia: (i) *IG* II² 1735 l. 6.

Status: A polemarch in the Claudian period, under the archon Metrodoros (i).

Family: Probably the son of the late Augustan *thesmothetes* Symmachos of Marathon (*s.v.*). There is also the daughter of a Timotheos, Philippa, honored by her sons in *IG* II² 4857.

Timosthenes of Kephisia, son of Timarchos

LPGN II Τιμοσθένης (7).

Testimonia: (i) *SEG* 30 (1980) no. 93 ll. 25–26.

Status: A member of the *genos* Kerykes, Timosthenes of Kephisia was one of the clan's twenty *hymnagogoi* who publicly honored the Eleusinian *daidouchos* Themistokles of Hagnous in ca. 20 B.C. (i).

Family: Brother of Leon (*s.v.*), Eleusinian *pyrphoros* and Augustan priest of the joint Akropolis cult of the Charites and Artemis *Epipyrgidia*. The father is otherwise unknown. The family was possibly later related to the fellow Kerykes Timosthenes of Anaphlystos, and so affiliated (in the Caligulan period) with the exceptionally prominent Spartan/Epidaurian family of T. Statilius Timocrates and his wife Timosthenis (cf. the consolation decree for T. Statilius Lamprias III in *I. Epidauros* no. 36 ll. 3–9; with Spawforth [1985] 218–219).

X

Xenokles of Rhamnous, son of Theopompos

LPGN II Ξενοκλῆς (81); & see *PA* 11231. Graindor (1923) 293–294 no. 394; & Geagan (1997) 22; cf. Tracy (1982) 212 *s.v.*

Testimonia: (i) *IG* II^2 3504.

Status: Honored in the early Augustan period (ca. 30 B.C.[1]) with a monumental honorific column in the Agora by the Athenian Boule and Demos for having established a public grain fund, and for having served twice as *sitones* and four times as hoplite general (i).

[1]Kirchner's date of "fin. s. I a." should be moved up; cf. Reinmuth (1966) 96.

Family: Homonymous grandfather served as Pythian ἐπὶ τὰ ἱερὰ in 103/102 B.C. (*IG* II^2 2336 l. 40) and *thesmothetes* in 100/99 B.C. (Tracy [1982] 126 E 1b & 132 D 5, respectively).

Xenon of Phlya, son of Menneas

LPGN II Ξένων (38). Graindor (1922a) 50 no. 16.

Testimonia: (i) *IG* II^2 1722.

Status: Eponymous archon and priest of the posthumous cult of the Consul Drusus soon after 9/8 B.C. (i).[1]

[1]His archonship should correspond fairly closely in date with that of Polyainos of Sounion, in 14/13 B.C., since the same *leitourgos* is listed in their respective archon-lists (cf. *IG* II^2 1721 l. 21, Hestiaios of Melite); and must post-date 9 B.C. when the posthumous cult of the Consul Drusus is believed to have been established. His archonship also coincided with the Areopagite heraldship of Leonides (V) of Melite, the archon of 12/11 B.C.

Family: If the archon Menneas (*s.v.*, with stemma) from the beginning of Augustus' reign is the father,[2] then Xenon's sister would be Phila II, wife of the *strategos* Pammenes of Marathon, known from the funerary monument *IG* II[2] 7712. A likely aunt, Phila (I), appears in the womens' building fund *IG* II[2] 2337.

[2]Thus presented in the *LPGN* entry.

Z

Zenon (IV) of Marathon, son of Zenon (III)

See *LPGN* II Ζήνων (20), (22), & (76). See Geagan (1992) esp. 38–41; cf. also Graindor (1923) 282 no. 244. See also Dow (1934) 155 for restoration in IG II[2] 1719.

Testimonia: (i) ? IG II[2] 1719 l. 11. (ii) *IG* II[2] 1713 l. 29. (iii) *IG* II[2] 1963 ll. 1–2. (iv) *IG* II[2] 2294a. (v) *IG* II[2] 2464 l. 11. (vi) *Hesp.* 23 (1954) 255 no. 37.

Epigraphical Note: 1) Dow restores Zenon as a *thesmothetess* (though doubtful) in the archon-list (i). 2) Zenon is now identified as the archon in the early *pyloros* list (iv). (See entry nos. 16 & 69, respectively, in the Epigraphical Catalogue).

Status: Zenon has been identified as having served as a *thesmothetes* in (i), from the early 20s B.C., during the archonship of Eukles of Marathon. Such service would be unusual, however, since Zenon is conventionally regarded as the eponymous archon of 13/12 B.C. in (ii);[1] also appearing eponymously in an ephebic list (iii) and an early dedication by Akropolis "gate-keepers" in (iii). By the end of the century (if nor earlier) he was listed among the Athenian nobles selected by the Eleusinian hierophant to help prepare the cult-table (*trãpeza*) of Plouton (v). Late in life he received an honorific statue from the city, together with his older brother Pammenes (vi); appearing here as *presbyteros*, to distinguish him from his nephew, Zenon V, priest of Delian Apollo.

[1]If Dow's restoration is correct, then the archon of 13/12 B.C. could perhaps be identified as Zenon (VI) of Melite, brother of Leonides V (*s.v.*), the archon of 12/11 B.C.; that Zenon served as councillor ca. 30/29 B.C. (in *Agora* XV no. 288 l. 21). See now Aleshire (1991) 122 for his filiation; & cf. Kapetanopoulos (1968a) 513 no. 114.

Family: The family is recently studied by Geagan (1992), with its origins on Delos in the mid-2nd B.C. and apparent (public) demise in the generation after our Zenon. His father Zenon III was *epimeletes* of Delos (*I. Délos* 1663) and may also have served as archon in 54/53 B.C. His brother Pammenes II (*s.v.*) is well known as *strategos* and the city's first imperial priest; their two cousins, Diotimos and Theophilos of Halai (*s.v.v.*), also served as archons.

Zenon (V) of Marathon, son of Pammenes (II)

Testimonia: *I. Délos* 1624bis & 1637.

Status: Zenon V apparently succeeded his father Pammenes II in the priesthood of Delian Apollo.

Family: Second son of the hoplite general and first imperial priest Pammenes II (*s.v.*). With his brother Pammenes III (*s.v.*), the Eumolpid *exegetes*, Zenon V represents the last certain generation of the prominent Zenon/Pammenes family of Marathon.

Zenon of Rhamnous, son of Leukios

LPGN II Ζήνων (98). See Aleshire (1991) 122–123; cf. also Kapetanopoulos (1968b) 214 under no. 1.

Testimonia: (i) *IG* II² 3120 (cf. *SEG* 29 [1979] no. 166). (ii) *IG* II² 3176. (iii) *IG* II² 4308 ll. 3–4 (now *SEG* 39 [1989] no. 228 + *ArchEphem* [1968] 194–196 no. 25).

Status: First known lifelong priest of Asklepios and Hygeia in the City Asklepieion, ca. 9/8 B.C.-A.D. 10. Zenon's priesthood marked the dedication of several architectural monuments, particularly an Ionic stoa dedicated (during the archonship of Polycharmos of Azenia) to (Asklepios), Hygeia, and Augustus Caesar (i). Two other monuments belong roughly to the same period (but during the archonship of Demochares or Polycharmos of Azenia), with one dedicated to the same 'triad' and taking the form of an inscribed epistyle (ii),[1] while the other apparently honored the former archon and *strategos* Leonides (V) of Melite (iii).

[1]The block was re-used from an earlier building (?) dedication, composed of a monumental three-line inscription; see the Levensohns (1947) 69–70.

Family: The family is not well known, but the father Leukios could be the archon of 59/58 B.C. (see *Hesp.* 30 [1961] 270 no. 100) or the archon Leukios *Rhamnousios neoteros* (in *BCH* 84 [1960] 655 & *SEG* 21 [1965] no. 686); if these archons are not to be reassigned to the late Julio-Claudian period.[2]

[2]The latter is given as Zenon's father by Kapetanopoulos.

APPENDIX

THE MAJOR OFFICIALS, PRIESTS, AND PRIESTESSES OF AUGUSTAN AND JULIO-CLAUDIAN ATHENS

Conventions:

Date	years in bold represent absolute dates; derived from either *IG* II^2 1713 or the synchronisms in Phlegon of Tralles (in *FGrHist*)
"GP"	Greater Panathenaic Year
"()"	office that would have been held by the bracketed individual, but not directly recorded
"↓↑"	close chronological relationship in evidence between two office-holders
"Herald"	Herald of the Areopagos

31 B.C.		*Archons*
		Menneas (of Phlya?)
GP	(30/29)	(Epikrates II of Leukonoion)
		Nikostratos
		Polykleitos (II) of Phlya
		Eukles of Marathon
GP	26/25	Architimos (of Sphettos)
		Pammenes of Marathon
		Theophilos of Halai
		Nikias of Athmonon
GP		
	21/20	Diotimos of Halai↓
	20/19	Apolexis (II) of Oion ↑
	19/18	Areios of Paiania
GP	18/17	Demeas of Azenia ↓
	17/16	Ap[olexis III ?] (of Oion) ↑
	16/15	Pythag[or]as
	15/14	Antiochos (of Sphettos?)
GP	**14/13**	Polyainos of Sounion
	13/12	Zenon of Marathon
	12/11	Leonides (V) of Melite
	11/10	Theophilos (of Besa)
GP	(10/9)	[Ni?]komedes (of Oion)
		(Kallikratides V of Trikorynthos)
		(Syndromos II of Steiria)
		(Metrodoros of Phyle)
(after 9 B.C.)		Demochares of Azenia
(after 9 B.C.)		Polycharmos of Azenia
GP	(6/5)	
		Aristodemos (II)
(ca. 5 B.C.)		Theogenes (I) of Paiania
(after 9 B.C.)		Xenon of Phlya →

Hoplite Generals	*Priesthoods (Life-Long)* Eukles of Marathon:
Antipatros (II) of Phlya I	Priest of Apollo Pythios
Xenokles of Rhamnous IV	
Eukles of Marathon	
Theophilos of Halai	
Epikrates (II) of Leukonoion II	
Antipatros (II) of Phlya V	• *Daidouchia*: Themistokles of Hagnous
	• Megiste (of Halai):
Antipatros (II) of Phlya VII	Priestess of Athena Polias
	• Pammenes of Marathon:
	Priest of Roma & Augustus
Epikrates of Leukonoe, Herald	• Pammenes of Marathon:
	Priest of Delian Apollo
Leonides (V) of Melite	
	• Zenon of Rhamnous:
	Priest of Asklepios
Kallikratides (V) of Trikorynthos	
Metrodoros of Phyle	• Hipposthenis (of Peiraeius):
Leonides of Melite, Herald	Priestess of Athena Polias

A.D. 1		*Archons*
(after 9 B.C.)		Anaxagoras (of Eleusis?)
(ca. A.D. 4/5)		G. Julius Lakon
		(Demostratos II of Pallene)
(ca. A.D. 6–10)		Aiolion (II) *neoteros* of Phlya
		Polycharmos of Marathon
GP	**23/24**	M[enandros ? (II) of Gargettos]
	24/25	Charm[ides] (II) of Kephisia
	25/26	Kallikr[atides] (Steiria/Trikorynthos)
	26/27	Pamphilos (of Phlya?)
GP	**27/28**	Themistokles of Marathon
	28/29	Oinophilos (Steiria/Trikorynthos)
	29/30	Boethos
	30/31	[...]i[..]tios/tros
GP	(31/30)	Philotas (II) of Sounion
		Herodes (III) of Marathon
		(Dionysodoros (IV) of Sounion)
		(Dioteimos of Besa?)
GP	(35/36)	(Novios of Oion)
		Diokles of Hagnous (?)
	37/38	Rhoemetalkes III of Thrace
	38/39	Polykritos (II) of Azenia

Hoplite Generals	*Priesthoods (Life-Long)*
Nikanor as *agonothetes*	
G. Julius Nikanor	
Demostratos (II) of Pallene	• Demostratos of Pallene:
	Priest of Roma & Augustus
	• Polycharmos of Marathon:
	Highpriest of the Emperor Tiberius &
	Priest of Apollo Patröos
	• Kleo:
	Priestess of Demeter and Kore
	• Alexandra (of Cholleidai):
	Priestess of Athena of Polias
	• Menandros of Gargettos:
	Archon & Priest of the Demos,
	the Graces, & the Roman Senate
	• Herodes of Marathon:
	Highpriest of the Emperor Tiberius &
	(Priest of Apollo Patröos)
	• (Junia) Megiste of Sounion:
	Priestess of Athena Polias

		Archons
GP	(39/40)	Sekoundos (G. Carrinas Secundus[1])
	40/41	(Dioteimos of Besa?)
	41/42	Lysiades (V) *neoteros* of Melite
		Mithridates (VIII of Bosporus?)
GP	(43/44)	
	44/45	Antipatros (II) *neoteros* of Phlya
		Metrodoros
		[Dem]osthenes ([Tim]osthenes?)
GP	(47/48)	(Hipparchos of Marathon)
	48/49	"Deinophilos" (⟨O⟩inophilos?)
		Kallikratides (VI) of Trikorynthos ↓
		Asklepiodoros of Gargettos ↑
GP	51/52	
	52/53	Dionysodoros (V) of Sounion
		(Oinophilos V of Trikorynthos)
		(Theogenes II of Paiania)
GP	**55/56**	Konon (II) of Sounion
GP	(59/60)	Leukios (of Rhamnous?)
	60/61	Thrasyllos (I) of Cholleidae
	61/62	Sekoundos *neoteros*
		(G. Carrinas Secundus *Minor*)
GP	(63/64)	
	64/65	Demostratos (II of Pallene?)
	65/66	
	66/67	
GP	(67/68)	

[1] In so-called Consulation Decree *IG* IV^2 83 l. 7 & 84 (ll. 7 & 1, respectively); for his identification with the exiled rhetorician G. Carrinas Secundus (*PIR*^{2} C 449), see the

Hoplite Generals	*Priesthoods (Life-Long)*
Polykritos (G. Silius) of Azenia	• Polykritos (G. Silius) of Azenia:
Novios of Oion (& *agonothetes*)	Priest of Drusilla
Dioteimos of Besa	
(with Tib. Cl. Novios as Herald)	
Dionysodoros (IV) of Sounion III	• Dionysodoros of Sounion:
	Priest of Apollo Patröos & the
	Imperial *Genos*
	• Novios (Tib. Cl.) of Oion:
(Tib. Cl. Dioteimos of Besa)	Priest of Delian Apollo
Novios (Tib. Cl.) of Oion III	
(& *agonothetes* of the Great Panathenaia)	
	• (Hipparchos of Marathon)
	(Highpriest of the Emperor Claudius?)
Novios (Tib. Cl.) of Oion IV	
(& *agonothetes* of the GP & Sebastea Caesarea)	
Kallikratides (VI) of Trikorynthos	
(Asklepiodoros of Gargettos)	
Theogenes (Tib. Cl.) of Paiania	
Novios (Tib. Cl.) of Oion VI	• Hipparchos (Tib. Cl.) of Marathon
(Oinophilos V of Trikorynthos)	Highpriest of the Emperor Nero
Novios (Tib. Cl.) of Oion VII	
Novios (Tib. Cl.) of Oion VIII	• Paullina:
(Tib. Cl. Theogenes as Herald)	Priestess of Athena Polias
	• Tib. Cl. Theogenes of Paiania:
	Priest of Delian Apollo
	• Claudia Tatarion (II) (of Gargettos):
	Priestess of Demeter and Kore

Epigraphical Catalogue under entry nos. 78 & 263 (recording the Neronian archonship of his son Sekoundos *neoteros* [*PIR*^{2} C450]).

EPIGRAPHICAL CONCORDANCES

A. *Inscriptiones Graecae (Minor Editio)*

IG III	451	no. 125
	3914	no. 72
IG II^2	1025 (+1040)	no. 3
	1035	no. 2
	1040 (+ 1025)	no. 3
	1048	no. 30
	1051+1058	no. 4
	1052+1053+1063	no. 5
	1059 (= 1758)	no. 24
	1069	no. 7
	1070	no. 40
	1071	no. 8
	1086	no. 10
	1096	no. 12
	1119	no. 11
	1713	no. 13
	1718	no. 14
	1719	no. 16
	1723	no. 17
	1724	no. 19
	1727	no. 15
	1730	no. 20
	1733	no. 18
	1736	no. 21
	1757	no. 23
	1758 (= 1059)	no. 24
	1935	no. 45
	1961	no. 47
	1962	no. 51
	1963	no. 53
	1964	no. 50
	1965	no. 48
	1966	no. 52
	1968	no. 61
	1969	no. 58

IG II^2	1970	no. 59
	1971	no. 60
	1973a	no. 62
	1974	no. 63
	1975	no. 57
	1979	no. 64
	1980	no. 56
	1989	no. 55
	1990	no. 65
	1991	no. 54
	1992	no. 66
	2292a (ll. 27–36)	no. 75
	2292a (ll. 37–43)	no. 76
	2294a	no. 69
	2299a	no. 68
	2300 (+ 3541)	no. 78
	2301 (ll. 1–5)	no. 73
	2301 (ll. 6–8)	no. 74
	2302	no. 77
	2307b	no. 70
	2328	no. 79
	2337	no. 80
	2338	no. 81
	2461	no. 84
	2462	no. 83
	2463	no. 49
	2464	no. 46
	2467	no. 33
	2468	no. 39
	2870	no. 85
	2876	no. 86
	2877	no. 87
	2891	no. 88
	2892	no. 89
	2953	no. 90
	2989	no. 97
	2995	no. 99
	2996	no. 93
	2997	no. 94
	2999	no. 95
	3151	no. 91
	3155	no. 96
	3157	no. 101
	3173	no. 103
	3175	no. 102
	3179	no. 126
	3182	no. 107

IG II[2]	3183	no. 108
	3185	no. 109
	3187	no. 110
	3188	no. 111
	3199	no. 112
	3227	no. 116
	3228	no. 117
	3228 (l. 4)	no. 131
	3229A (= 3281)	no. 118
	3233	no. 237
	3238	no. 136
	3239	no. 137
	3241	no. 143
	3242	no. 132
	3243 (= 3932)	no. 128
	3250	no. 129
	3251	no. 130
	3258/3259	no. 139
	3261	no. 134
	3262 + 4725	no. 127
	3266	no. 142
	3268	no. 146
	3270	no. 145
	3272	no. 147
	3274	no. 148
	3275	no. 149
	3277	no. 155
	3281 (= 3229A)	no. 118
	3283a	no. 150
	3437/3438	no. 157
	3444	no. 159
	3448	no. 160
	3449	no. 161
	3492	no. 167
	3500	no. 187
	3502	no. 25
	3503	no. 26
	3504	no. 182
	3505	no. 184
	(3507)	(p. 129)
	(3508)	(p. 129)
	3510	no. 162
	(3512?)	(p. 130)
	3516	no. 170
	3517	no. 163
	3519	no. 164
	3520a	no. 175

IG II²	3521	no. 168
	3527	no. 165
	3529	no. 166
	3530	no. 169
	3531	no. 193
	3532	no. 172
	3534	no. 173
	3535	no. 190
	3539	no. 185
	3540	no. 189
	3541 (+ 2300)	no. 78
	3542 (= 3561) + 3548	no. 191
	3546 (ll. 11–19)	no. 196
	3547	no. 171
	3548a	no. 180
	3548 + 3542 (= 3561)	no. 191
	3549	no. 176
	3552	no. 181
	3554	no. 219
	3558	no. 224
	3561 (= 3542) + 3548	no. 191
	3562	no. 179
	3580	no. 192
	3600	no. 210
	3604a	no. 178
	3730	no. 98
	3785	no. 198
	3786	no. 199
	3787	no. 200
	3788	no. 201
	3789	no. 202
	3800	no. 203
	3827	no. 225
	3872	no. 206
	3884	no. 204
	3887/8	no. 205
	3913	no. 209
	3919	no. 251
	3927	no. 212
	3928	no. 218
	3930	no. 213
	3932 (= 3243)	no. 128
	3934	no. 216
	3938	no. 214
	3945	no. 226
	3952	no. 217
	3953	no. 218

IG II^2	4042	no. 220
	4043	no. 221
	4044	no. 222
	4046	no. 223
	(4106)	(p. 178)
	(4111)	(pp. 178–179)
	4120	no. 234
	4121	no. 235
	4126	no. 232
	4127	no. 233
	4142	no. 247
	4145	no. 241
	4150 (= 4182)	no. 258
	4152	no. 227
	4157	no. 228
	4159	no. 245
	4163	no. 246
	4168	no. 248
	4171	no. 244
	4173	no. 243
	4174	no. 249
	4175	no. 250
	4176	no. 251
	4179	no. 252
	4180	no. 253
	4181	no. 257
	4182 (= 4150)	no. 258
	4183	no. 259
	4184	no. 262
	4187	no. 264
	4188	no. 261
	4190	no. 260
	4191	no. 263
	4202	no. 230
	4205a	no. 238
	4209	no. 133
	4228	no. 286
	4232	no. 265
	4234	no. 269
	4236	no. 267
	4237	no. 268
	4238	no. 270
	4239	no. 271
	4241	no. 273
	4242	no. 274
	4243	no. 266
	4308	no. 275

IG II²	4341	no. 276
	4457	no. 278
	4465	no. 279
	4467	no. 280
	4474	no. 281
	4478	no. 282
	4479	no. 284
	4480	no. 277
	4487	no. 283
	(4482–4485)	(p. 211)
	4705	no. 285
	(4716)	(pp. 217–218)
	4718	no. 288
	4720	no. 289
	4722	no. 194
	4725 + 3262	no. 127
	4749	no. 290
	4868	no. 291
	4945	no. 292
	5034	no. 295
	5047	no. 296
	5097	no. 297
	5101	no. 298
	5178	no. 293
	5179	no. 294

B. *Other Epigraphical Corpora*

Agora III	no. 173	no. 87
	no. 427	no. 132
Agora XV	no. 279	no. 29
	no. 281	no. 30
	no. 282	no. 25
	no. 284	no. 24
	no. 285	no. 22
	no. 286	no. 23
	no. 287	no. 26
	no. 288	no. 28
	no. 289	no. 34
	no. 290	no. 33
	no. 291	no. 31
	no. 292*a*	no. 32
	no. 292*b*	no. 33
	no. 293	no. 35
	no. 295	no. 36

Agora XV	no. 300	no. 37
	no. 302	no. 38
	no. 302	no. 39
	no. 304	no. 40
	no. 308	no. 41
	no. 309	no. 43
	no. 310a	no. 44
Agora XVI	no. 335	no. 4
	no. 336	no. 8
	no. 337	no. 11
ILS	928	no. 232
	3832	no. 284
OGIS	428	no. 161
SIA I	no. 60	no. 152
*Syll.*³	853	no. 178
	1125	no. 287

C. *Source-Books*

E&J	no. 81a	no. 237
	no. 89	no. 132
Smallwood	no. 137	no. 148
	no. 212(a)	no. 161
	no. 414	no. 190
	no. 415	no. 107

D. *Epigraphical Series*

AE	(1933) no. 2	no. 132
	(1937) no. 6	no. 180
	(1938) no. 83	no. 135
	(1946) no. 165	no. 107
	(1947) no. 75	no. 104
	(1947) no. 76	no. 255
	(1947) no. 87	no. 240
	(1949) no. 89	no. 298
	(1960) no. 183	no. 133
	(1967) no. 448	no. 251
	(1971) no. 435	no. 153

AE	(1971) no. 439	no. 113
	(1981) no. 756	no. 127
	(1998) no. 1266	no. 90
	(1998) no. 1269	no. 115
BE	(1942) no. 39	no. 107
	(1949) no. 45	no. 186
	(1954) no. 98I	no. 237
	(1962) no. 129	no. 132
	(1964) no. 117	no. 236
	(1966) no. 142	no. 236
	(1967) no. 195	no. 251
	(1969) no. 192	no. 135
	(1969) no. 486	no. 39
	(1970) no. 254	no. 153
	(1971) no. 259	no. 254
	(1971) no. 264	no. 153
	(1976) no. 178	no. 71
	(1976) no. 204	no. 112
	(1977) no. 76	no. 171
	(1980) no. 205	no. 127
	(1983) no. 174	no. 155
	(1987) no. 576	no. 167
	(1988) no. 545	no. 157
	(1988) no. 580	no. 149
	(1989) no. 388	no. 155
	(1989) no. 399	no. 275
	(1996) no. 191	no. 154
	(1998) no. 168	no. 5
	(1999) no. 211	no. 7
	(1999) no. 231	no. 115
SEG	1 (1923) no. 58	no. 137
	3 (1927) no. 240	no. 147
	3 (1927) no. 244	no. 228
	12 (1955) no. 150	no. 158
	12 (1955) no. 157	no. 237
	12 (1955) no. 158	no. 251
	12 (1955) no. 161	no. 252
	14 (1957) no. 131	no. 208
	16 (1960) no. 34	no. 8
	17 (1960) no. 46*a*	no. 32
	17 (1960) no. 46*b*	no. 33
	17 (1960) no. 68	no. 133
	17 (1960) no. 70	no. 185
	17 (1960) no. 71	no. 183
	17 (1960) no. 72	no. 174

SEG	18 (1962) no. 73	no. 119
	18 (1962) no. 74	no. 120
	18 (1962) no. 75	no. 121
	18 (1962) no. 76	no. 122
	18 (1962) no. 77	no. 123
	18 (1962) no. 78	no. 124
	18 (1962) no. 79	no. 125
	18 (1962) no. 80c	no. 116
	18 (1962) no. 80d	no. 117
	18 (1962) no. 80e (ll. 1–3)	no. 118
	18 (1962) no. 80e (ll. 4–5)	no. 151
	19 (1963) no. 202	no. 132
	19 (1963) no. 208	no. 197
	21 (1965) no. 499	no. 9
	21 (1965) no. 600	no. 22
	21 (1965) no. 601	no. 41
	21 (1965) no. 602	no. 43
	21 (1965) no. 702	no. 129
	21 (1965) no. 739	no. 37
	21 (1965) no. 742	no. 190
	21 (1965) no. 743	no. 191
	21 (1965) no. 756	no. 207
	21 (1965) no. 769	no. 236
	22 (1967) no. 111	no. 3
	22 (1967) no. 123	no. 251
	22 (1967) no. 143	no. 11
	22 (1967) no. 152	no. 135
	22 (1967) no. 153	no. 148
	22 (1967) no. 155	no. 191
	22 (1967) no. 158	no. 236
	23 (1968) no. 112	no. 192
	23 (1968) no. 118	no. 206
	23 (1968) no. 122	no. 231
	23 (1968) no. 130	no. 294
	24 (1969) no. 141	no. 4
	24 (1969) no. 179	no. 29
	24 (1969) no. 212	no. 113
	24 (1969) no. 219	no. 215
	24 (1969) no. 220	no. 177
	25 (1971) no. 134	no. 36
	25 (1971) no. 188	no. 21
	25 (1971) no. 208	no. 144
	25 (1971) no. 224	no. 287
	26 (1976/77) no. 121	no. 2
	26 (1976/77) no. 166	no. 17
	28 (1978) no. 94	no. 29
	28 (1978) no. 95	no. 27

SEG	28 (1978) no. 160	no. 24
	28 (1978) no. 161	no. 33
	28 (1978) no. 164	no. 42
	28 (1978) no. 214	no. 159
	29 (1979) no. 153	no. 78
	29 (1979) no. 167	no. 127
	29 (1979) no. 170	no. 183
	29 (1979) no. 178	no. 114
	29 (1979) no. 184	no. 266
	30 (1980) no. 85	no. 12
	30 (1980) no. 93	no. 6
	30 (1980) no. 99	no. 82
	30 (1980) no. 139	no. 160
	31 (1981) no. 165	no. 149
	31 (1981) no. 187	no. 104
	32 (1982) no. 137	no. 33
	32 (1982) no. 251	no. 155
	32 (1982) no. 252	no. 153
	33 (1983) no. 184	no. 171
	34 (1984) no. 153	no. 47
	34 (1984) no. 155	no. 55
	34 (1984) no. 178	no. 139
	34 (1984) no. 180	no. 141
	34 (1984) no. 181	no. 149
	34 (1984) no. 182	no. 140
	34 (1984) no. 189	no. 167
	34 (1984) no. 190	no. 193
	35 (1985) no. 146	no. 137
	36 (1986) no. 244	no. 153
	37 (1987) no. 148	no. 157
	37 (1987) no. 149	no. 137
	38 (1988) no. 176	no. 100
	38 (1988) no. 186	no. 275
	39 (1989) no. 216	no. 132
	39 (1989) no. 234	no. 283
	40 (1990) no. 182	no. 128
	44 (1994) no. 161	no. 108
	44 (1994) no. 165	no. 154
	47 (1997) no. 196B	no. 1
	47 (1997) no. 218	no. 115
	47 (1997) no. 220	no. 138
	47 (1997) no. 221	no. 156
	47 (1997) no. 225	no. 179
	47 (1997) no. 226	no. 195
	48 (1998) no. 208	no. 188
	48 (1998) no. 223	no. 105
	50 (2000) no. 196	no. 92
	50 (2000) no. 198	no. 185

E. *Periodicals*[1]

ArchDelt	25A (1970) 202–203 no. 6	no. 295
	29B (1973–1974) 84	no. 114
	36B (1981) 41–44	no. 1
	45B (1990) 16	no. 154
ArchEphem	(1895) 121 no. 34	no. 10
	(1972) 55–57 no. 1	no. 17
	(1973) 66 no. 12	no. 71
BCH	48 (1924) 318	no. 132
	94 (1970) 911	no. 153
Hesp.	4 (1935) 58 no. 21	no. 106
	4 (1935) 60 no. 23	no. 229
	15 (1946) 234 no. 65	no. 238
	15 (1946) 234–235 no. 66	no. 239
	30 (1960) 247–248 no. 45	no. 207
TAPA	76 (1945) 105	no. 67

[1] Referenced here from *Hesperia* are only those inscriptions that have not received notice in *SEG* (or elsewhere); otherwise, see the *Hesperia/SEG* concordances by Alan S. Henry: in *Hesp.* 36 (1967) 196–224; 37 (1968) 399–425; 38 (1969) 522–529 (although not entirely complete for the period under study).

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INDICES

I. Names of Men & Women

A. *Athenians*

(* = Prosopographical Entry)
([Tib. Cl.] = non-*cives* in initial record)

Abaskantos (of Peiraieus)
no. 71 (*pyloros*)
Agariste (daughter of Polyeuktos of Phlya)
see under no. 231
Agathokles (of Leukonoion)
no. 53 (ephebe)
Agathon (of Anagyrasios)
no. 275 (sculptor)
Aiolion* (II, *neoteros*, of Phlya)
no. 18?, 132 (archon [restored])
Aiolion (III, of Phlya)
no. 62 (ephebic honorand)
Aischylos (of Hermos)
no. 1 (*agoranomos*, Peiraieus)
Alexandra* (daughter of Leon of Cholleidai)
nos. 96 & 170 (epon. priestess of Athena Polias)
Alexandros* (of Eupyridai)
no. 26 (*tamias*)
no. 46 (*gegamekotes*)
no. 84 (*phyletes*, Leontis)
Alexandros* (of Leukonoion)
no. 33 (*tamias*)
Alkia (Claudia, daughter of Tib. Cl. Hipparchos of Marathon)
no. 178 (hearth-initiate)
Ammonios* (II?, of Cholleidai)
no. 42 (*antistrategos*, honorand)
no. 224 (dedicant)
Anaxagoras* (of ? Eleusis)
no. 19 (archon)
Antiochus*
nos. 13 & 67 (archon)
Antipatros* (II, of Phlya)
no. 8 (*rhetor*)
no. 24 (*strategos* I)
no. 33 (*strategos* III)
no. 183 (*strategos* ? III)
no. 35 (*strategos* V)
nos. 185 & 186 (*strategos* VII)
Antipatros* (III, *neoteros*, of Phlya)
nos. 58 & 59 (archon)
Aphrodisios (of Leukonoion)
no. 281 (dedicant)
Aphrodisios (of Paiania)
no. 42 (*prytanis*, Antiochis)
Aphrodisios (of Rhamnous)
no. 57 (*paidotribes*)
Apolexis* (II, of Oion)
no. 48 (ephebe, *tamias*)
nos. 3, 4, 6, 30–33, 86, 184? (archon)
& *see under* 33 (for archonship attested in the *dodekais* record *F. Delphes* III.2 no. 61)
no. 84 (*phyletes*, Leontis)
no. 92 (*gymnasiarchos*)
Apolexis* (III, of Oion)
no. 48 (ephebe, *tamias*)
no. 35 (*rhetor*)

nos. 13?, 52, 94, 184? (archon); & *see under* 94 (for archonship attested in the *dodekais* record *F. Delphes* III.2 no. 63)
no. 84 (*phyletes*, Leontis)
Apollonides (of Phrearrioi)
no. 52 (*paidotribes*)
Apollonios
nos. 59 (*paideutes*) & 61? (*paidotribes*)
Apollophanes (of Phlya)
no. 51 (ephebe)
no. 39 (*prytanis*)
Archikles* (IV, of Lakiadai)
no. 14 (*polemarchos*)
Architimos* (of Sphettos)
no. 28 (archon)
Areios* (of Oion)
no. 89 (archon)
Areios* (of Paiania)
nos. 34?, 81, 103 (archon)
no. 81 (archon, *genos* Amynandridai)
Argaios (of Pambotadai)
no. 50 (*kosmetes*)
Aristodemos* (of Trikorynthos)
nos. 38 & 70? (archon)
Ariston (of Athmonon)
nos. 81 & 82 (priest of Kekrops)
Artemisia (wife of the *daidouchos* Tib. Cl. Leonides VII of Melite)
no. 174 (dedicant)
Asklepiodoros* (II, [Tib. Cl.] of Gargettos)
no. 100 (archon)
nos. 193 & 194 (career-honors: keryx Areopagos, gymnasiarchos II, *strategos* II, *agonothetes* of the Great *Kaisarea Sebasta*)
Asopodoros (of Phlya)
no. 277 (priest of Asklepios, dedicant)
Athenais (daughter of Diokles of Hagnous)
no. 220 (honored as *heroine*)
Boethos*
nos. 13 & 287 (archon)
Boulos (of Rhamnous)
no. 287 (dedicant)
Caecilius Casios, G. (of Acharnai)
no. 212 (honorand)
Chariton (of Besa)
no. 43 (*tamias*, Antiochis)
Charmides*
no. 13 (archon)
Chrysippos* (Tib. Cl.)
no. 44 (archon or ? honorand)
Chrysippos* (= Tib. Cl. Chrysippos?)
no. 77 (archon)
Coponius Maximus
nos. 110 & 111 (*epimeletes*)
Demeas* (of Azenia)
no. 184
nos. 34? & 35 (archon)
Demetria (Claudia, daughter of Demetrios of Halimous)
no. 222 (honorand)
Demetrios (*mesos*, of Oion)
no. 25 (*tamias*, Leontis)
no. 84 (*phyletes*, Leontis)
Demetrios (of Sphettos)
nos. 110 & 111 (benefactor & *zakoros* of the City Asklepieion)
Demochares (of Azenia)
no. 275? (archon, [restored])
Demokrates (of Athmonon)
no. 17 (*thesmothetes*)
[De]mosthenes*
no. 64 (archon)
Demostratos* (II, of Pallene)
no. 46 (*gegamekotes*)
no. 132 (*strategos*, priest of Roma & Augustus)
Demostratos (Tib. Cl., of Sounion)
no. 177 (hearth-initiate)
Diodoros (of Oion)
no. 71 (*pyloros*)
Diodotos
no. 62 (*paidotribes*)
Diokles* (of Hagnous)
no. 55 (archon)
no. 150 (*strategos*?)
no. 211 (honorand)

no. 250 (dedicant)
no. 251 (dedicant, as iterative *strategos*)
Dionysios (of Marathon)
no. 136 (*agoranomos* & dedicant)
Dionysios (V?, of Melite)
no. 72 (*pyloros*)
Dionysios (V, of Melite)
no. 209 (honorand)
Dionysios (of Pallene)
no. 43 (*prytanis*, Antiochis)
Dionysios (of Pallene*bis*)
no. 43 (*prytanis*, Antiochis)
Dionysios (of Phlya)
no. 52 (ephebe)
Dionysodoros* (III, of Sounion)
no. 288? (archon)
no. 148 (priest of Apollo Patröos & the imperial *genos*—as *strategos* III)
Dionysodoros* (IV, of Sounion)
no. 288? (archon)
Dioteimos
nos. 58, 59, & 61 (*paidotribes* III)
Dioteimos* (Tib. Cl., of Besa)
no. 54? (archon)
no. 146 (*strategos*)
no. 192 (career-honors)
Diotimos* (of Halai)
no. 47 (ephebe)
no. 12 (*Bouzyges* priest)
nos. 93 & 279 (archon)
no. 6 (*rhetor*)
nos. 45 & 46 (*gegamekotes*)
no. 167? (grandfather of hearth-initiate)
Dositheos* (of Marathon)
no. 15 (*basileus*)
Epaphrodeitos (of ? Paiania)
no. 73 (*pyloros*)
Epikouros (of Gargettos)
no. 53 (ephebe)
Epikrates* (of Leukonoion)
no. 46 (*gegamekotes*)
Epinikos (of Melite)
no. 28 (*prytanis*, Kekropis)
Eudemos (of Melite)
see under no. 231
Eudemos (of Phlya)
no. 231 (dedicant)
Eukles (of Aphidna)
no. 91 (*gymnasiarchos*)
Eukles* (IV, of Marathon)
no. 16 (archon)
no. 102 (*strategos*, *epimeletes*, priest of Apollo Pythios)
Eukles* (Tib. Cl., of Marathon)
no. 156 (Eleusinian priest of ? Agrippina II)
no. 216 (dedicant)
Eukrates (of Cholleidai)
no. 84 (*phyletes*, Leontis)
Euphrosynos
no. 284 (Eleusinian *zakoros*, dedicant)
Eusebios (of Pambotadai)
no. 22 (*prytanis*, Erechtheis)
Euthydomos
no. 14 (*keryx*, Areopagus)
Gorgippos (of Melite)
no. 28 (*prytanis* I, Kekropis)
no. 32 (*prytanis* II, Kekropis)
see under no. 231 (family)
Heliodoros (of Bate)
no. 81 & 82 (*tamias*, *genos* Amynandridai)
Herakleitos (of Halai)
no. 46 (*gegamekotes*)
Hemaios (of Kolonos)
no. 191 (city *epimeletes*)
Herodes* (III, of Marathon)
no. 74 (archon)
no. 106 (archon & priest of the emperor Tiberius [& Apollo Patröos])
no. 210 (honorand)
Hipparchos* (Tib. Cl., of Marathon)
no. 107 (highpriest of emp. Nero & building benefactor [restored])
no. 175
no. 178 (father of hearth-initiate Cl. Alkia)

no. 179 (honorand, as "first highpriest of the *Sebastoi*")
Hipposthenis* (daughter of Nikokles of Peiraieus)
nos. 104, 232, & 233 (eponym. priestess of Athena Polias)
Iophon* (of Deiradiotai)
no. 84 (*phyletes*, Leontis)
Kallikratides* (Steiria/Trikorynthos)
nos. 13 & 284? (archon)
Kallikratides* (V, of Trikorynthos)
nos. 23–26, & 115? (herald, Boule & Demos)
no. 187 (honored as *strategos*, benefactor of the Eleusinia)
no. 46 (*gegamekotes*)
Kallikratides* (VI, of Trikorynthos)
nos. 63, 99, & 284? (archon)
Kleomenes* (II, of Marathon)
no. 20 (*thesmothetes*)
no. 166 (father of hearth-initiate)
Kleo* (daughter of Eukles of Phlya)
nos. 134, 138, 178, 193, 194 (priestess of Demeter & Kore)
Kleon (of Phaleron)
no. 67 (*pyloros*)
Kleopatra* (daughter of Iophon of Deiradiotai)
no. 80 (donor)
no. 223 (honorand)
no. 292 (dedicant)
Konon* (II, of Sounion)
no. 290 (dedicant)
Konon (III, Fl., of Sounion)
no. 66 (ephebic honorand)
nos. 217 & 218 (honorand)
Konon (IV, Fl., of Sounion)
no. 181 (father of hearth-initiate)
Ktesikles
no. 76 (*pyloros*)
Kydenor (of Melite)
no. 46 (*gegamekotes*)
Ladameia (wife of Apolexis II of Oion)
no. 164 (mother of hearth-initiate)
Lamidion (daughter of Apolexis II of Oion)
no. 164 (hearth-initiate)
Leonides* (V, of Melite)
no. 13 (archon)
no. 37 (*strategos*)
no. 275 (honorand)
Leonides* (VII, [Tib. Cl.] of Melite)
no. 174 (honorand as *daidouchos*)
no. 175? (in eponymity?)
Leukios
no. 98 (archon)
Leukios (of Peiraieus)
no. 67 (*pyloros*)
Leukios (of Sounion)
no. 47 (ephebic gymnasiarch)
Loukios*
no. 66 (archon)
Lysandros (of Eleusis)
nos. 45 & 46 (*gegamekotes*)
Lysiades* (IV, of Melite)
no. 21 (*keryx*, Areopagos)
Lysiades* (V, *neoteros*, of Melite)
nos. 57 & 146? (archon)
Mantias* (II, of Marathon)
no. 2 (*basileus*)
Megiste* (daughter of Asklepides of Halai)
nos. 68, 71, 103 (eponym. priestess of Athena Polias)
Megiste* ([Junia], daughter of Zenon of Sounion)
nos. 250 (epon. priestess of Athena Polias); 150 & 251 (epon. priestess of Athena Polias, as Junia Megiste)
no. 274 (dedicant, as priestess)
Menandros* (of Marathon)
nos. 13?, 105? (archon)
no. 171 (archon & priest of the Roman Senate, the Demos, & the Graces)
Menekrates (of Phlya)
no. 15 (*thesmothetes*)
Meniskos (II, of Kolonos)
nos. 97, 98, 100 (*paidotribes*)
Menneas* (of ? Phlya)
no. 14 (archon)

[Men]odoros (of Pambotadai)
no. 22 (*prytanis*, Erechtheis)
Metrodoros*
no. 62 (archon)
Metrodoros* (G. Julius, of Marathon)
no. 88 (dedicant)
Metrodorus* (of Phyle)
no. 2 (*strategos*)
Mithridates*
no. 61 (archon)
Mos[chis?]
no. 165 (*hierophantis*)
Mousaios (of Phlya)
no. 27 (*prytanis*, Ptolemais)
Nikadas (of Melite)
no. 28 (*prytanis*, Kekropis)
Nikias* (of Athmonon)
no. 102 (archon)
Nikias (I, of Pallene)
no. 42 (*prytanis*, Antiochis)
Nikias (II, of Pallene)
no. 74 (*pyloros*)
nos. 62 & 63 (*hoplites*)
[Ni]komedes
no. 2? (archon)
Nik[os]tr[atos]
no. 15 (*thesmothetes*)
Nikostratos* (II)
no. 15 (archon)
see under no. 15 (as the archon attested in the *dodekais* record *F. Delphes* III.2 no. 64)
Novius* ([Tib. Cl.], of Oion)
no. 145 (*peregrinus*: *strategos* I & *agonothetes* of the *Sebasta*)
no. 249 (dedicant, as *strategos* I *agonothetes* of the *Sebasta*)
cf. no. 60 (*gymnasiarchos* II)
see under no. 190 (*strategos* III [as now restored], priest of Delian Apollo, & *agonothetes* of the Great Panathenaia [in *I. Délos* 1628]);
no. 190 (*strategos* IV & *agonothetes* of the Great Panathenaia *Sebasta* & *Kaisarea Sebasta*)
no. 107 (*strategos* VI [restored])
no. 191 (*strategos* VII [restored])
no. 65 (*strategos* VIII)
Oinophilos* (Steiria/Trikorynthos)
no. 13 (archon)
Oinophilos* (II, of Steirea)
nos. 4 & 33 (*keryx*, Boule & Demos)
no. 41 (honorand, as herald?)
no. 46 (*gegamekotes*)
Oinophilos* (III, of Trikorynthos)
no. 20 (*basileus*)
Oinophilos* (V, [Tib. Cl.], of Trikorynthos)
no. 42? (*keryx*, Boule & Demos)
no. 109 (city *epimeletes*)
no. 180 (honorand)
Pammenes* (II, of Marathon)
no. 12 (Gephyraean envoy to Delphi)
no. 1 (archon)
no. 103 (*strategos* + priest of Roma + Augustus)
nos. 45 & 46 (*gegamekotes*)
no. 207 (dedicant)
Pamphilos*
no. 13 (archon)
Pamphilos (of Kolonos)
no. 99 (*paidotribes* [restored])
Papios* (of Marathon)
no. 134 (priest of emp. Tiberius at Eleusis)
Paullina* (daughter of Capito)
nos. 155 (eponym. priestess of Athena Polias) & 112? (dedicant, priestess of Athena Polias)
Perikles (of Oion)
no. 176 (*pythochrestos exegetes*, honorand)
Persaios (of Marathon)
no. 278 (dedicant)
Phila (I, daughter of Zopyros of Phlya)
no. 80 (donor)
Phileto (daughter of Kleomenes II of Marathon)
no. 166 (hearth-initiate)

Philippa (Cl., wife of Tib. Cl. Neikoteles of ? Epidauros)
no. 177 (mother of hearth-initiate Tib. Cl. Demostratos of Sounion)
Philistos (of Phlya)
no. 40 (*prytanis*, Oineis)
Philo (of Eupyridai)
no. 53 (ephebe)
Philostratos
nos. 62 & 63 (*hegemôn*)
Philotas* (II, of Sounion)
no. 73 (archon)
no. 189 (honored as *keryx*, Areopagos)
Philoxenos
no. 9 (honorand)
Philoxenos (of Phlya)
no. 109 (honorand)
Ploution (I)
no. 71 (*salpistes*)
Ploution (II)
no. 76 (*salpistes*)
Polchos (G. Julius, of Sounion)
no. 177 (dedicant)
Polyainos* (of Sounion)
no. 13 (archon)
no. 68 (archon [restored])
no. 205 (honored for his *arête* & *eusebia*)
Polycharmos* (of Azenia)
no. 275? (archon, [restored])
Polycharmos* (of Marathon)
no. 20 (archon [restored])
no. 168? (highpriest of emp. Augustus [restored])
no. 169 (honorand, as highpriest of emp. Tiberius & priest of Apollo Patröos)
Polyeuktos (of Phlya)
no. 231 (dedicant)
Polykleitos* (II, of Phlya)
no. 85 (dedicant as archon)
no. 46 (*gegamekotes*)
Polykritos* (II, [G. Silius], of Azenia)
no. 163? (hearth-initiate)
no. 76 (archon)
no. 142 (*strategos* & priest of Drusilla)
Poseidonios (of Phlya)
nos. 50 & 127 (ephebe, *agonothetes*)
Protogenes (of Azenia)
no. 77 (*pyloros* 11th term)
Pythagoras*
no. 13 (archon)
Sekoundos
see Index IC: G. Carrinas Secundus (*Maior*), under Secundus *Minor*
Sekoundos (*neoteros*)
see Index IC: G. Carrinas Secundus (*Minor*)
Seleukos (of Athmonon?)
no. 15 (*thesmothetes*)
Skiros (I)
no. 78 (*pyloros*)
Skiros (II)
no. 78 (*salpistes*)
Sokrates (of Kephisia)
nos. 30 (prytany *tamias*, honorand) & 184?
Sophia (?, Flavia, of Sounion)
no. 181 (aunt? of hearth-initiate)
nos. 217–219 (dedicant)
Sophokles (IV, of Hagnous)
no. 47 (ephebe)
no. 162 (posthumous honors)
Sophokles (III, Fl., of Sounion)
no. 66 (ephebic honorand)
no. 219 (honorand)
Sophokles (IV, Fl., of Sounion)
no. 181 (hearth-initiate)
Sostratos (Tib. Cl., of Besa)
nos. 214 & 215 (honorand)
Sostratos (of Halai)
no. 3 (*kosmetes*)
Statilia (daughter of T. Statilius of Sphettos)
no. 221 (honorand)
Stratokleia (daughter of Eudemos of Melite)
see under no. 231
Stratonikos (of Phlya)
no. 27 (prytany *tamias*, honorand)

Symmachos* (of Marathon)
no. 46 (*gegamekotes*)
Syndromos* (III, of Steiria)
no. 188 (*agonothetes*, Eleusinia)
no. 95 (*gymnasiarchos*)
Tatarion* (I, daughter of Asklepiodoros I of Gargettos)
no. 143 (dedicant)
Tatarion* (II, Claudia, daughter of Menandros of Gargettos)
no. 193 (dedicant)
no. 291 (priestess of Demeter & Kore)
Tatarion (III, Claudia, daughter of Tib. Cl. Asklepiodoros II of Gargettos)
no. 194 (dedicant)
Themistokles (I?, of Besa)
no. 41 (*prytanis*, Antiochis)
Themistokles* (II, of Hagnous)
no. 6 (*daidouchos*, honorand)
no. 162 (posthumous? honors)
Themistokles* (of Marathon)
nos. 9 & 13 (archon)
Theodoros* (of Hestiaia)
no. 279 (priest of Asklepios & Hygeia, dedicant)
Theogenes (*Demetriou*)
no. 15 (*polemarchos*)
Theogenes* (of Eupyridai)
no. 83 & 84 (*phyletes*, Leontis)
Theogenes* (I, of Paiania)
no. 71 (archon)
no. 17 (*keryx*, Areopagos)
Theogenes* (II, of Paiania)
no. 109 (*strategos*)
Theopeithes (of Besa)
no. 12 (archon, ca. 35 B.C.)
no. 206 (honorand)
Theophilos* (I, of Besa)
no. 13? (archon)
no. 282 (*strategos*, dedicant)
no. 206 (dedicant)
Theophilos (III, [Tib. Cl.] of Besa)
no. 56 (ephebic honorand)
no. 214 (honorand)
Theophilos* (of Eleusis)
no. 281 (priest of Asklepios)
Theophilos* (of Halai)
no. 12 (Gephyraean envoy to Delphi)
see under no. 204 (for archonship attested in the *dodekais* record *F. Delphes* III.2 no. 62)
no. 29 (*strategos*)
no. 87 (*epimeletes* of the Prytaneion)
nos. 45 & 46 (*gegamekotes*)
no. 204 (honored for his *arête* & *eunoia*)
no. 167? (grandfather of hearth-initiate)
Theophilos (of Phlya)
no. 28 (*prytanis*, Ptolemais)
Theorikos* (III, Steiria)
no. 15 (*thesmothetes*)
no. 280 (dedicant)
Thrasyllos* (I, of Cholleidai)
no. 65 (archon)
no. 224 (dedicant, as *keryx* of the Areopagos)
Timarchos (Pambotadai)
no. 22 (*prytanis*, Erechtheis)
Timon (of Koile)
no. 47 & 48 (ephebic gymnasiarch)
Trophimos
no. 74 (*pyloros*?)
Tryphon
no. 69 (*pyloros*)
Xenokles* (of Rhamnous)
no. 182 (*strategos* IV & *eisegetês* of the city sitonic fund)
Zenon* (IV, of Marathon)
nos. 13, 53, & 69 (archon)
no. 46 (*gegamekotes*)
no. 208 (honorand)
Zenon (V, of Melite)
no. 28 (*prytanis*, Kekropis)
Zenon (of Rhamnous)
no. 275 (lifelong priest of Asklepios)

B. *Greeks*

Lakedaimonians
no. 160
Lakon (G. Julius, of Sparta)
no. 7 (archon)
Mestrios Euphrates (of Tyre)
no. 226 (honorand)
Nikanor (G. Julius, of Hierapolis)
no. 7 (*agonothetes*, honorand)
nos. 10 & 11 (Salamis Statute)
no. 17 (*strategos*)
nos. 198–202 (as *Neos Homeros kai Neos Themistokles*)
Pompeius Capito, Q.
no. 203 (honored as poet)
Samippos of Elis
no. 224 (honorand)
Theodoros of Gadara
no. 197 (honored as *rhetor*)

C. *Romans*

Acerronius Proculus, Gn.
no. 257 (honorand)
Aeficia Calvina
no. 266 (honorand)
Aelius Catus, Sextus
no. 236 (legate of ? Thrace & Macedonia, honorand)
Aemilius Lepidus
no. 247 (honorand)
Annius Afrinus, M. (*cos. suff.* A.D. 67)
no. 262 (honorand)
Antistius Vetus, G.
no. 240 (quaestor *pro praetore* of Achaia, honorand)
Appuleius Varus, P.
no. 239 (honorand)
Aquilius Florus Turcianus Gallus, L.
no. 232 (proconsul of Achaia, honorand)
Asinius Pollio, G.
no. 242 (praetor designate, honorand)
Aurelia (daughter of Aurelius Cotta)
no. 173 (honorand as Vestal Virgin)
Calpurnia, Arria (adopted daughter or client of Tib. Cl. Oinophilos V of Trikorynthos)
no. 180 (dedicant)
Calpurnius Piso, L. (*cos.* A.D. 27)
no. 246 (honorand)
Carrinas Secundus, G. (*Maior*)
see under nos. 78 & 261 (archon)
Carrinas Secundus, G. (*Minor*)
nos. 78 (archon epon., Sekoundos *ne(oteros)*); 261 (archon, honorand)
Cassius (Longinus), L. (*cos.* ? A.D. 33)
no. 248 (honorand)
Catula (Lutatia?)
no. 271 (honorand)
Cornelia Cathegilla
no. 265 (honorand)
Cornelius Scipio, P.
nos. 234 & 235 (quaestor *pro praetore* of Achaia, honorand)
Curiatus Maternus (tragedian)
no. 264 (honorand)
Didius Gallus, A.
no. 255 (honorand)
Domitius Ahenobarbus, Gn.
no. 243 (honorand)
Fabius Maximus, Paullus
no. 231 (honorand)
Gellius Rutelius Lupus, M.
no. 259 (proconsul of Achaia, honorand)
Junia Lepida (daughter of M. Junius Silanus Torquatus)
no. 274 (honorand)
Junius Aquila, G.
no. 258 (honorand)

Junius Silanus Torquatus, D.
nos. 253 & 254 (imperial quaestor, honorand)
Licinius (Crassus), M. (*cos.* A.D. 27)
no. 246 (honorand)
Memmia (wife of L. Pomponius Flaccus, imp. legate)
no. 272 (honorand)
Memmius Regulus, P.
nos. 249–251 (legate of Moesia, Macedonia, & Achaia, honorand)
Memmius Regulus, G.
no. 252 (honorand, as son of Publius)
Metilius Rufus
no. 227 (proconsul of Achaia, honorand)
Polla An[- -] (wife of Quintus Fabricius)
no. 269 (honorand)
Pompeius, Sextus
no. 244 (? proconsul of Achaia, honorand)
Pomponia (wife of Metilius Rufus, proconsul of Achaia)
no. 270 (honorand)
Porcia (niece of M. Gellius Rutelius Rufus, proconsul of Achaia)
no. 273 (honorand)
Porcius Cato, Marcus
nos. 191 (dedicant); 260 (as a Eumolpid, honorand)
Sulpicia (daughter of Servius Sulpicius Galba)
nos. 267 & 268 (honorand)
Sulpicius Galba, G.
no. 228 (proconsul of Achaia, honorand)
no. 229 (honored by ? the *koinon* of Dionysiac artists)
Terentia Hispulla
no. 245 (honorand)
Titius, Marcus
no. 230 (honorand)
Valerius Catullus, L.
no. 245 (honorand)
Vettius Sabinus Granianus, G.
nos. 238 & 240 (quaestor *pro praetore* of Achaia, honorand)
Vibia (daughter of Sextus Vibidius Virro)
no. 172 (honorand as Vestal Virgin)
Vibius Crispus, Q.
no. 263 (honorand)

II. Names of Rulers & their Families

A. *Kings & Dynasts*

Antiochos III (Commagene)
no. 159
Berenike (Julia, daughter of Herod Agrippa I)
no. 161
Glaphyra (wife of Juba II)
no. 157
Herod (Judaea)
no. 158
Kotys (Thrace)
no. 40 (archon)
Rhoimetalkes III (Thrace)
no. 75 (archon)

B. *Roman Imperial House*

Julius Caesar
no. 102 (*euergetes*, 'Roman Market')
Agrippina (II)
nos. 144, 156?; 192? (re-dedication of the Metröon [restored from *rasura*])
Augustus (as Octavian Caesar)
no. 113
Augustus (*Sebastos*)
no. 7 (ἀγαθῆι τύχηι τοῦ Σεβαστοῦ Καίσαρος)
no. 8 ('Birthday Decree')
no. 102 (*euergetes*, 'Roman Market')
no. 90 (*charistion*, with Ares)
no. 103 (cult of Roma & Augustus, temple on the Akropolis)
Altars to: nos. 116–125; 126 (with *Thea* Roma)
Statues for: no. 114 (*Autokrator Kaisar Soter Sebastos*)
Divine Associations: nos. 115 (Zeus Boulaios, Eleusis); 127 (as the 'New Apollo')
Claudius (Tib. Cl. Caesar)
nos. 58 & 59 (ephebic dedicatee)
Altars to: no. 149 (Rhamnous)
Statues for: nos. 145; 146 (as *cos. des*. II); 147 (as *cos*. II, Re-Dedication of the Monument of Attalos II on the Akropolis); 148, 150?
Return of Statues by: nos. 293 & 294 (*euergetes*)
Drusilla (sister of Gaius)
no. 141 (restored, as the 'New Aphrodite'); no. 142 (cult honors)
Drusus (Tib. Cl. *Maior*)
nos. 19, 20 (Cult of the Consul Drusus)
Gaius Caesar (Caligula)
nos. 55 (ἀγαθῆ τύχη ⟦Γάιον Καίσαρα⟧); 140 (altar); 142 (in association with cult of Drusilla)
Gaius Caesar
nos. 79 (*eponymos*, with Lucius); 129 (as the 'New Ares')
Germanicus Caesar
nos. 139; & 58 (*Germanikeia*)
Julia (I)
no. 297 (priesthood of Livia, Julia, & Hestia)
Livia
nos. 113 (as Livia Drusilla); 132 (as *thea*, Temple of Nemesis at Rhamnous)
Livia (Julia *Sebasta*)
nos. 135 (as Hestia Boulaia); 136 (as *thea Pronoia*); 138 (restored); 143?; 297
(priesthood of Livia, Julia, & Hestia)
Livilla (Julia, sister of Gaius)
no. 143?
Lucius Caesar
nos. 79 (*eponymos*, with Gaius); 130
Nero
Altars to: nos. 151 (re-dedication), 152–154 (as the 'New Apollo')
no. 107 (dedicatee, new stage-building for the Theater of Dionysos)
no. 155 ('Parthenon Inscription')
Tiberius (as Tib. Cl. Nero)
no. 128 (as *euergetes* διά προγόνων)
Tiberius (as Caesar)
no. 7? (ἀγαθῆι τύχηι τοῦ Σεβαστοῦ Καίσαρος κ̣[αὶ Τιβέριου Καίσαρος)
Altars to: nos. 131 (re-dedicated)
Tiberius (as emperor, *Sebastos*)
nos. 133 (as *theos*, re-dedication of the Monument of Attalos II in the Agora), 134
Theoi Sebastoi
nos. 108, 109, 133

III. Civic Institutions & Offices

A. *Civic Institutions*

Board of Archons
no. 189 (dedicant)
Ephebeia
nos. 47–66 (decrees & dedications); no. 79
Fund–Sacred *Diataxis*
no. 26 (*tamias* honored)
Fund—*Sitonia*
nos. 182 (*eisegetês* honored), & 184
Fund–Stratiotic
no. 35 (*tamias* honored)

B. *Civic Offices & Liturgies*

agonothetes
nos. 7 (Σεβαστῶν ἀ[γώνον]); 145 (of the *Sebasta*); 190 & 195 (of the Great Panathenaia *Sebasta* & *Kaisarea Sebasta*, & *strategos*); *see under* no. 190 (of the Great Panathenaia, in *I. Délos* 1628); 192 (*agonothetes* twice); 193 & 194 (of the Great *Kaisarea Sebasta*)
agoranomos (Peiraieus)
no. 1 (Aischylos of Hermos)
agoranomos (Athens)
no. 136 (dedicant)
agoranomos (festival)
no. 188 (Eleusinia)
antistrategos
no. 42
archon (eponymous)
in eponymity: nos. 1–3, 6, 7; 13–21 (archon lists); 28, 30–32, 35, 38, 40 (prytany decrees); 52–55, 57–66 (ephebic catalogues); 67–71, 73–78 (*pyloros* dedications); 86; 93, 94, 99, 100 (agonistic dedications); 102, 103, 106, 184, 275, & 288
as dedicant: nos. 85, 89; & 171 (& priest of the Roman Senate, the Demos, & the Graces)
as honorand: nos. 192 & 261
basileus
nos. 2; 15, 16, & 20 (archon lists)
eisegetês
no. 182 (city *sitonia*)
epimeletai (law-court)
no. 18
epimeletes (of the Metröon)
no. 192 (Tib. Cl. Diotimos of Besa)
epimeletes (of the Prytaneion)
no. 87 (Theophilos III of Halai)
epimeletes (of the 'Roman Market')
no. 102 (Eukles IV of Marathon)
epimeletes of the city
nos. 109, 191, & 192
gymnasiarchos
no. 91, 92, 95; 192 (*gymnasiarchos* 3 times); 193 & 194 (*gymnasiarchos* twice)
hestiouchos
no. 43
kosmetes
nos. 3, 40, & 55
keryx (Areopagos)
nos. 17 & 21 (archon lists); 189, 192, 193 & 194 (honorands); & 224 (dedicant)
keryx (Boule & Demos)
nos. 23–25, 33, 41, 42 (prytany decrees); 115 (dedicant); & 196 (career honors)
polemarchos
nos. 14–16 (archon lists)

pyloros (Akropolis)
nos. 67–78 (*pyloros* dedications)
strategos
in eponymity: nos. 2, 6, 17; 24, 29, 33, 35, 37 (prytany decrees); 102, 103, 107, & 109
as dedicant: nos. 142 (& as priest of Drusilla); 145 (& *agonothetes* of the *Sebasta*); & 148 (& priest of Apollo Patröos & the imperial *genos*)
as honorand: nos. 182 (& *eisegetês* of the city sitonic fund); 183, 185, 186, 187; 190 (also as *agonothetes* of the Great Panathenaia *Sebasta* & *Kaisarea Sebasta*); *see under* no. 190 (as *agonothetes* of the Great Panathenaia in *I. Délos* 1628); 192; 193 & 194 (*strategos* twice & *agonothetes* of the Great *Kaisarea Sebasta*); 195 (highpriest of the *Sebastoi*? & *agonothetes* of the Great Panathenaia *Sebasta* & *Kaisarea Sebasta*); & 196
tamias (Boule)
no. 184
tamias (ἵερα διάταξις)
no. 26
tamias (prytany)
nos. 25 (Leontis), 27 (Ptolemais), 30, 36, 43 (Antiochis); 86 (dedicant); & 184
tamias (sitonic fund)
nos. 183 & 184
tamias (stratiotic fund)
no. 35
thesmothetai
nos. 14–17 (archon lists)
thesmothetes
no. 88 (dedicant)

IV. Attic *Genê* & *Phylai*

A. *Genê*

archon (gennetic)
nos. 81 & 82 (*genos* Amynandridai)
Amynandridai
nos. 81 (*apographai*) & 82 (honorary decree)
Eumoplidai
see under no. 6 (dispute with the *genos* Kerkykes, arbitrated by Augustus); no. 260 (Eumolpid honorand)
Gephyraeans
no. 12 (Delphic Consultation)
Kerykes
no. 6 (*apographai* & *patria*, honors to *daidouchos* Themistokles)

B. *Phylai*

Aiantis
no. 34 (prytany decree)
Antiochis
nos. 41, 42, & & 43 (prytany decrees)
Erechtheis
nos. 22 & 23 (prytany decrees)
Hippothontis
no. 31 (prytany decree)
Kekropis
nos. 28 & 33 (prytany decrees)
Leontis
no. 25 (prytany decree)
nos. 83 & 84 (tribal catalogues)

Oineis
nos. 29 & 40 (prytany decrees)
Pandionis
no. 35 (prytany decree)
Ptolemais
nos. 27 & 39 (prytany decrees)

V. Religion

A. *Divinities & Heroes, Cults & Priesthoods*

Amynos
nos. 278 & 283 ([restored])
Apollo
nos. 92 (ephebic dedication), & 109 (dedicatee)
Apollo (Delios)
Priesthood: *see under* nos. 103, 179; 190 (*I. Délos* 1628); 208 (*I. Délos* 1624bis & 1637);
Apollo ὑπὸ Μακραῖς
nos. 88 & 89 (dedications)
Apollo Patröos
nos. 169 (priesthood, with emp. Tiberius), 106 (priesthood [restored], with emp. Tiberius); 140 & 148 (priesthood, with cult of the imperial *genos*)
Apollo Pythios
no. 8 (Boedromia); nos. 12, 45 & 46 (Delphic oracle)
no. 102 (priesthood)
no. 287? (dedication)
Dodekais celebrations for: *see under* VIB
Ares (Acharnian)
no. 90 (*charistion*, with emp. Augustus)
arrhephoros
no. 170
Asklepios
nos. 275 (lifelong priest); 277 & 279 (priest)
Athena
no. 91 (ephebic dedication)
Athena Archegetis
nos. 102 (dedicatee, 'Roman Market'), 108 (dedicatee, so-called Agoranomion), 112 (dedicatee of a votive *skaphê*)
Athena Polias
nos. 68, 71, 96, 103, 104, 112, 150, 170, & 276 (priesthood)
Bouzyges & Priest of Zeus Palladion
no. 12 (Diotimos of Halai)
Daidouchia
nos. 6 (honors to Themistokles II of Hagnous); 174 (honorand, Leonides VII of Melite); 175? (Leonides VII of Melite);
Demeter & Kore
as dedicatees: nos. 106?, 289, & 291? (building dedications); 288, 290, & 291
priesthood: 134, 138, 178, 288, & 291
Demos (the), the Graces, & the Roman Senate
no. 171 (priesthood)
Demos (the), the Graces, & Rome
no. 296 (priesthood)
Dikaiosyne (and the Demos)
no. 289 (dedicatee)
Dionysos (Eleutherios)
no. 107 (dedicatee of new stage-building in theater, with emp. Nero)
exegetes
no. 176 (*pythochrestos exegetes*, honorand)
Hermes
nos. 94, 95, 97, 99, & 100 (ephebic dedications)

Hestia
no. 109 (dedicatee)
Hestia, Livia, & Julia (on the Akropolis)
no. 297 (priesthood)
Hierophantes
nos. 45 & 46 (restored); 165, 180 (honorand)
Hierophantis
no. 165 (honorand)
Hygeia
nos. 278, 279, & 283
Kekrops
nos. 81 & 82
Lithophoros (Eleusinian priest of)
no. 6
Nemesis (Rhamnous)
no. 132 (temple, repaired & dedicated to *thea* Livia)
Plouton
nos. 45 & 46
Vestal Virgins
nos. 172 & 173 (honorands)
zakoros
nos. 71 (Akropolis); 90 (Ares); 110 & 111 (Asklepieion)

B. *Imperial Cult*

Agrippina (II)
no. 156 (Eleusinian cult?)
Augustus
nos. 168 & 295 (highpriesthood)
Consul Drusus (Priesthood)
nos. 19 & 20
Drusilla (sister of Gaius)
no. 142
Livia, Julia, & Hestia
no. 297 (priesthood)
Nero
no. 107 (highpriesthood)
Roma (*Thea*) & Augustus
nos. 103 (Temple of Roma & Augustus); 126 (altar, with emp. Augustus); & 132 (priesthood)
Sebaste Dikaiosyne
no. 289 (priesthood, Eleusis)
Sebastoi
nos. 179 (*agalmata*); 195 (highpriesthood [restored])
Tiberius
nos. 106 & 169 (highpriesthood, with Apollo Patröos); 134 (Eleusinian cult & priesthood)

C. *Rites & Festivals*

Boedromia
no. 8?
Dionysia (City)
no. 3
Dodekais (Delphi, now ca. 29–17 B.C.)
see under nos. 3 (note 1), 13 (under l. 31), 15, 28, 33, 35, & 94
Eleusinia
nos. 3; 187 (*panegyris*); & 188
Eleusinian Mysteries
no. 6 (*daidouchic* rites)
Epitaphia
nos. 91, 94, & 95
hearth-initiates
nos. 163, 164, 166, 167, 177, 178, & 181
Imperial Festivals (Civic)
nos. 7 (Σεβαστῶν ἀ[γώνον]); 145 (*Sebasta* for emp. Claudius); 193 & 194 (the Great *Kaisarea Sebasta*); 190 & 195 (the *Kaisarea Sebasta* & the Great Panathenaia *Sebasta*)
Imperial *Agones* (Ephebic)
no. 58 (*Germanikeia*)
Iso-Pythian Games

no. 8 (in honor of emp. Augustus)
lampadromia
nos. 97–100
panegyris (Eleusinia)
no. 187
Panathenaia (Lesser)
no. 3
Panathenaia (Greater)
nos. 96 (victory dedication); 101 (choregic dedication); 190 & 195 (Great Panathenaia *Sebasta* & *Kaisarea Sebasta*) & *see under* no. 190 (evidence in *I. Délos* 1628)
Theseia
nos. 95, 97, 99
trãpeza (for Plouton)
nos. 45 & 46

VI. Significant Terms

A. *General Terms*

apographai
nos. 6 (of the *genos* of the Kerykes); & 81 (of the *genos* of the Amynandridai)
drachmai
no. 196
medimnos
no. 196
patria
no. 6 (of the *genos* of the Kerykes)
praefectus fabrum
no. 196
skaphê
no. 112 (votive dedication)
synktesis
nos. 10 & 11 (Salamis, shared between Athens & G. Julius Nikanor)
synphonos
nos. 10 (between Athens & G. Julius Nikanor)

B. *Honorific Terms*

arête
nos. 185, 188; 192 (*patrida*); 204, 205, 207, 208, 224, 236, 238, 239, & 242
asphaleia
no. 186
euergetês
nos. 183, 210, & 250
eunoia
nos. 188; 192 (*patrida*); 204, 207, 208, 226, 236, 238, 239, 242, 245, 256, & 257
eusebia
nos. 187, 205, & 224
kêdemonia
no. 257
philanthropia
no. 82
philopatris
nos. 193 & 194
philotimia
no. 192 (*patrida*)
pronoia
nos. 186 & 187
sophrosûne
nos. 9, 245, & 272
soteria
no. 186

C. *Religious Terms*

ekplesis
no. 6 (Eleusinian Mysteries)
hymnagogoi
no. 6 (*genos* of the Kerykes)
mantias
nos. 45 & 46
pompê
no. 5 (Lemnian, Kabeirion?)
pompeion
no. 112 (votive dedication)

VII. Places & Toponyms in Attika & Athenian Territories

Delphi
no. 12 (Delphic consultation)
Dodekais Celebrations see under VC Rites & Festivals
Eleusis
Imperial Cult at: *see under* VB Imperial Cult
Sanctuary of Demeter & Kore: *Dedications in*: nos. 113, 115, 134 (building?), 138, 156, 162–167, 169, 171, 177–181, 187, 193–196, 202, 205, 209, 211, 212, 216, 218–221, 223, 224, 230, 256, 260, 285, 286, 288–290, & 291 (building?)
Sanctuary of Asklepios: no. 284 (new or restored *pronaos* and *oikos*)
Lemnos (Myrina & Hephaestia)
nos. 4 & 5
Peiraieus
nos. 1 (tax edict), 80 (cult building-fund)
Salamis
nos. 10 & 11 (*synktesis*)

VIII. Buildings, Monuments, & Sites

'Agoranomion'
no. 108
Amyneion
nos. 278 & 283 (dedications in)
Asklepieion (City)
nos. 110 & 111 (new pavements); 277, 279–282 (dedications in)
Bouleuterion
see under no. 135
Erechtheion
see under nos. 103 (fire-damage & repair ca. 20s B.C.) & 157 (re-use of epistyle blocks for statue-bases)
Gradus (Akropolis)
no. 104
Honorific Column (Agora)
no. 183 (dedicated to Xenokles of Rhamnous, *strategos* IV & *eisegetês* of the city sitonic fund)
Kekropion
see under no. 81
'Market of Caesar & Augustus' ('Roman Market')
no. 102
Metröon
no. 192 (restoration & re-dedication to ? Agrippina II)
Monument of Attalos II (Agora)
no. 133 (re-dedicated to emp. Tiberius)
Monument of Attalos II (Akropolis)
no. 147 (re-dedicated to emp. Claudius)
Odeion of Agrippa
see under no. 90
Parthenon
nos. 112 (ancient votives, melted

down for a new *pompeion*) & 155 ('Parthenon Inscription' to Nero)
Prytaneion
no. 87
Stoa (in or near the Agora)
no. 106 (dedicated to Demeter & Kore?)
Temple of Athena (Pallene)
see under no. 90
Temple of Nemesis (Rhamnous)
no. 132 (dedicated to *thea* Livia)
Temple of Roma & Augustus
no. 103
Theater of Dionysos
no. 107 (dedication of Neronian stage-building)
nos. 295–298 (honorific *proedria*)

IX. Selected Topics

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